THE PRESBYTERIAN.

TERMS—TWO DOLLARS AND FIFTY CENTS PER YEAR IN ADVANCE. THREE DOLLARS WHEN NOT PAID IN ADVANCE.

SATURDAY, JUNE 8, 1861.

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Reported Expressly for the Presbyterian.

GENERAL ASSEMBLY

OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

[*Concluded.*]

ELEVENTH DAY.

PHILADELPHIA, *May* 28, 9 *o'clock, A. M.*

The Assembly met, and began with prayer by the Rev. J. MURRAY.

The minutes of yesterday were read and approved.

STATE OF THE COUNTRY.

Mr. CLARKE, of Michigan, inquired whether Dr. Spring's modification of his paper was considered as accepted in place of the original? It was agreed that it was.

Rev. Dr. BROWN, of Virginia, for himself and the ruling elder from Greenbrier Presbytery, asked leave to record his vote, he being absent last night on account of the distance of his lodgings. It was moved that leave be granted; and an amendment was offered to this motion to permit all absentees to record their votes, provided it shall not change the result, on the question to lay the whole subject on the table. The motion and amendment were adopted, and the absentees called and permitted to vote.

Rev. Mr. VAILL moved that all the orders of the day be postponed until the unfinished business is disposed of.

Dr. HALL opposed it on the ground of injustice to parties in waiting.

Rev. Mr. OGDEN opposed it on similar grounds, and because these orders had been already postponed. He thought it the proper business of the Assembly, and urged that it be attended to.

Rev. Dr. DICKSON proposed that the postponement be not carried, and that the friends of an utterance by the Assembly arrange a paper that will harmonize the Church.

Rev. Dr. SMITH, of Ohio, opposed the postponement. He thought the great question is the state of the country, and hoped we would at once proceed to vote.

Rev. H. R. PRICE would be exceedingly reluctant to move the previous question, but if the vote were not taken, would do it.

Rev. Dr. MUSGRAVE—It is known to the House that he has steadily pursued but one course; he had been and is ready to vote for Dr. Spring's resolution, and would not consent to any compromise that would fall short of a full expression of loyalty. (He was here called to order.) He said he had got over the ground that he thought was not exactly in order, and he would now be more orderly in his remarks. The Moderator directed him to proceed. He was decidedly in favour of an explicit expression, but if we can so modify Dr. Spring's resolution as to avoid a division of the Church, all that we desire will be accomplished.

Rev. Dr. HALL was in favour of postponement, and moved that a postponement be made with a view to raise a committee of nine, as had been proposed in a resolution previously offered by Dr. Imbrie.

Rev. Mr. MARTIN was in favour of postponement, and that with a view to the speedy conclusion of this business. He had hitherto, in his own speeches, got no further than the word Moderator; and had no disposition to get much further. But if we did not conclude this business to-day, by to-morrow the brethren would be refreshed, and by a sort of sectional plagiarism, presuming upon the oblivion of the hearers of past speeches, would repeat them, and mount up with wings as eagles—talk on, and not grow weary; harangue, and not faint. He hoped that some conclusion would be put to this protracted discussion.

Rev. Dr. IMBRIE was in favour of the postponement, with a view to raise a committee of nine, such as had been before proposed.

JUDGE EWING did not wish more questions than one to be before the House at once.

Rev. Mr. VAILL said that he was surprised at the remark of the eloquent, and able, and most excellent Dr. Musgrave, for he appeared to be on both sides, and did not know himself what he wanted. He complimented the Assembly, and particularly the debate on the state of the country, as the most able and eloquent that was known to the history of the Church—(laughter.) He believed it!—(renewed laughter.) He complimented the Moderator as having presided in very difficult times with unparalleled dignity and ability.

MODERATOR.—It offends the modesty of the Moderator.

Mr. VAILL—Then I take it back—(laughter.)

He proceeded to object to Dr. Hall's motion, and moved to lay it on the table; but, upon objection, withdrew it. There was much conversation and many short speeches on points of order, which evidently made matters rapidly more obscure, when at last, by the suggestion of the Moderator, a vote was recorded on Dr. Hall's motion. It was divided, and the part of it proposing the postponement of the orders of the day, was carried. The vote on that part which proposed raising a committee of nine, stood (it was taken by rising) 130 to 89; so it was carried.

JUDGE RYERSON moved that the committee consist of nine. He would not have sectional divisions recognized in this body. He wished that we should know no North, no South, no East, no West.

Rev. Mr. HOYTE, of Tennessee, said he hoped the committee would all be from the North.

Rev. Dr. IMBRIE said he would not stickle for the sectional feature, and he had no objection to having that voted down.

Much conversation here ensued on points of order. The question was then taken on the committee being of a sectional character, and was lost.

JUDGE RYERSON then moved that the committee consist of nine; that they report this afternoon; and that until then the discussion of this subject be suspended.

Other members moved that they report at 12 M., and to-morrow morning at 9 o'clock.

Rev. Mr. WALLER suggested that the Committee report as soon as they are ready.

The vote was taken on the longest time first, nine o'clock to-morrow morning, and lost; four o'clock this afternoon was then fixed as the time for the Committee to report.

RESULT OF ELECTION.

Rev. Mr. MOTZER, from the Committee of Tellers to count the votes for persons to fill vacancies in the Board of Domestic Missions, made report as follows:

Ministers—R. J. Breckinridge, D.D., A. D. Campbell, D.D., Henry Steele Clarke, D.D., C. Dickson, D.D., L. H. Christian, D.D., W. W. Hill, D.D., E. P. Humphrey, D.D., Thomas L. Janeway, D.D., John M. Krebs, D.D., Joseph G. Montfort, D.D., J. McDowell, D.D., John M. Lowrie, Daniel Stuart, Sam'l R. Wilson, D.D., N. L. Rice, D.D., Thomas E. Thomas, D.D., (*vice* Zebulon Butler, deceased), Samuel B. Jones, D.D., (*vice* Dr. Murray, deceased.) *Laymen*—Samuel Cassidy, William Garvin, William Darrell, (*vice* C. Macalester, resigned,) A. W. Mitchell, Samuel D. Powel, William Prather, William Richardson, Samuel Russel, H. E. Tunstall, J. E. Tripp, (*vice* G. Brown, deceased,) H. D. Gregory, (*vice* William S. Martien, deceased,) James Field, (*vice* W. Nassau, Sr., deceased.)

The Moderator announced the Committee on the State of the Country as follows:—Dr. Musgrave, Dr. Hodge, Dr. Yeomans, Dr. Anderson, Dr. Wines, with ruling elders Judge Ryerson, Judge White, Mr. H. K. Clarke, and Judge Sample, of Ohio.

The Committee had leave to withdraw.

Dr. HALL read a paper in regard to voluntary rebellion, and wished that it might go to the Committee. Leave was granted.

By request, the list of persons elected to fill vacancies in the several Boards was read over by the Clerk, and is as follows:

Board of Foreign Missions.—Ministers—William S. Plumer, D.D., George Potts, D.D., Thomas Smyth, D.D., Gardiner Spring, D.D., Elisha P. Swift, D.D. R. W. Dickinson, D.D., John Gray, D.D., J. W. Yeomans, D.D., A. D. Campbell, D.D., Wm. Bannard, D. G. Bullions, Enoch C. Wines, D.D., J. G. Montfort, D.D., J. D. Wells, D.J. Waller. *Laymen*—Ebenezer Platte, Alexander W. Mitchell, R. H. Walworth, John D. Thorpe, Jonn Fine, Jacob D. Vermilye, Robert L. Stuart, Henry McKeen, Benjamin Douglas, Stacy G. Potts, T. C. Henry, Eli Beard, Horace Holden, J. Harmon Brown, Jesse L. Williams. *For One Year*—W. M. Paxton, D.D., (*vice* F. Herron, deceased,) W. C. Anderson, D.D., (*vice* J. T. Edgar, deceased.) *For Two Years*—N. L. Rice, D.D., (*vice* John Thompson, resigned.) *For Three Years*—E. R. Craven, D.D., (*vice* N. Murray, deceased.)

Board of Education.—Ministers—John Hall, D.D., W. S. Plumer, D.D., W. B. McIlvaine, D.D., John McDowell, D.D., J. N. Campbell, D.D., Francis D. Ladd, Cyrus Dickson, D.D., G. W. Thompson, D.D., Charles Hodge, D.D., (*vice* Dr. Murray, deceased,) H. A. Boardman, D.D., (*vice* Dr. Herron, deceased,) Henry Steele Clarke, D.D., (*vice* Dr. Neill, deceased.) *Laymen*—Hugh L. Hodge, M.D., John Harris, M.D., William Nesbit, Andrew Harris, T. C. Henry, W. Wallace, George Sharswood, John Falconer, M. Ryerson, (*vice* J. P. Engles, deceased.) John Newland, (*vice* Silas Holmes, deceased.)

Board of Publication—Ministers—W. C. Matthews, D.D., H. A. Boardman, D.D., John C. Backus, D.D., A. T. McGill, D.D., J. M. Crowell, Wm. Bannard, Cyrus Dickson, D.D., H. J. Van Dyke, J. E. Rockwell, D.D., N. C. Burt, James Morrison, N. L. Rice, D.D., G. W. McPhail, D.D., James W. Hoyte to 1863, (*vice* Reuben Smith, deceased,) W. H. Hornblower, D.D., to 1864, (*vice* J. T. Edgar, deceased.) *Laymen*—Winthrop Sargent, David Hadden, Robert L. Stuart, Matthew Newkirk, James Russell, James N. Dickson, Henry C. Blair, George G. Sampson, George W. Farrington, Morris Patterson, Silas E. Weir, George C. Napheys, Strickland Kneass, Wm. A. Ingham to 1863 (*vice* J. P. Engles, deceased,) Enoch Taylor to 1863, (*vice* William S. Martien, deceased.)

Board of Church Extension.—Ministers—N. L. Rice, D.D., S. J. P. Anderson, D.D., J. B. McPheeters, D.D., J. J. Porter, J. A. Paige. *Laymen*—James Lenox, H. R. Gamble, William Risley, Alexander Stuart.

JUDICIAL CASE.

Judicial Case No. 2, the complaint of Dr. Breckinridge and others from a decision of the Synod of Kentucky, was taken up.

Rev. Mr. OGDEN, of Mississippi—Dr. Yeomans had referred to him at the close of his speech, which the Doctor did not finish. The Doctor had explained and apologized, and the matter was well understood.

Rev. Mr. SNOWDEN requested the reading of the report of the Judicial Committee, which was done.

Rev. Mr. HOPKINS asked for the reading of the papers—the protest against the action of Synod and the answer to it—which was done.

Rev. Mr. OGDEN resumed—Dr. Yeoman's speech was cut off by sickness, so that we did not get the light which the conclusion of the speech would doubtless have given. Mr. Ogden contended that in the chapter of the Form of Government defining the qualified voters for pastor, church members only were meant, and that the double description is only further defining their qualifications. They must be church members who submit to discipline, and who pay their dues. He referred to Mr. Clarke's opinion, and differed from it. He could not with him draw a distinction between the church and the congregation. He held that they were identical. He did not understand that law of quantity which made the parts greater than the whole. He quoted the phrases church and congregation as elsewhere used—"The Church is divided into separate congregations"—and contended that a congregation was *part* of the church. He traced the history of Presbyterian church government back to the reign of James I. of England, and argued with earnestness that outsiders ought not to be admitted to vote for pastors. He thought the Judicial Committee had not been judicious in the form they gave to this case; they had, with the best intentions in the world, transcended their powers.

Rev. Dr. KENNEDY offered a resolution, proposing to leave each church to act according to their discretion, in view of former decisions and of their various circumstances.

Mr. MILLER of New York (ruling elder) objected to this. He thought a decision needed. It we pass this paper, it will send it down undetermined, just to come up again and again. He thought it mortifying to have a question of so much practical importance so indefinite. He felt the necessity of uniformity; and there was no uniformity. He thought it was time that the Church should do her own work without admitting outsiders to an influence which may be controlling. The statute of New York allows any body to take a seat to be a voter, and that voting relates to electing trustees; but trustees are omnipotent. The question had been raised, who are church members? It is humiliating to know that we have not decided this question.

Dr. YEOMANS said—Any person who is under the culture of the Church. This would include all except heathendom.

Mr. MILLER continued at some length to argue that none but communicants are members in the sense that entitles to the right of suffrage. He pointed out the evils of an opposite practice. It placed the Church under the control of civil corporations, and the consequence was that the people, other than communicants, would have what preachers they wish, irrespective of the will of professors. The argument drawn from the dependence of the Church upon the world for the support of the minister, so far from making in favour of the loose practice, ought to produce just an opposite conviction. They who controlled a minister's bread and butter will control him so long as ministers are made of human nature. He proposed to read a report on the subject of civil corporations, which he had presented to a former Assembly; but

Dr. HALL and others objected, and he waved it, and soon concluded his remarks.

Rev. Mr. LATTA had something on his mind when he rose, and was afraid these gentlemen would talk it out of his head.—(Laughter.)—He alluded to some who were raising points of order of no account. He was in favour of the report of the Committee which was read. Now these different parts of this description of persons who had a right to vote was divided by *or*, not by *and;* and it undoubtedly meant two different classes of voters, not the same class; if it had been the latter, *and* would have been used. So much for the Book. Now for the commission of a minister. It was, Go ye into all the world, and preach the gospel to every creature. They are commanded to preach the gospel to every creature. Did *creature* mean a four-footed beast, a fowl of the air, or a creeping thing? No; it means immortal man; and it is a command to preach to men; and if they are to be preached to, it is their duty to hear, and therefore they ought to have a choice, all that are hearers of the man whom they hear. Can you tell me, Moderator, whether our Saviour has said too often, "If any man have ears to hear, let him hear?" Hearing, then, is a matter of obligation. And is a man bound to hear, and yet have no choice whom he hears? The command of God is to believe; and if a man is bound to believe, he is entitled to the best auxiliaries to his faith. Faith comes by hearing. But if a pewholder has no choice in the important matter of the man by whom faith comes, how is he reasonably to be expected to believe? It is by the foolishness of preaching the word. One peculiar excellence of his speeches is that they are short. A hearer is to be healed—the pastor is a physician—has the hearer no choice of physicians? But the strict doctrine cuts the sinews of church extension and church sustentation. He never had heard of the doctrine of taxation without representation since the days of George III. Hearers are under *obligations* in regard to hearing the gospel; must they have no choice in selecting the men at whose lips they shall hear it? He insisted that they were entitled to a choice.

The hour for devotional services having arrived, the Assembly engaged therein, and then adjourned till four o'clock, P. M.

Tuesday Afternoon, 4 *o'clock.*

The Assembly met, and was opened with prayer by Rev. Dr. MCPHAIL.

ELECTION OF PROFESSORS.

The order of the day, viz., the election of Professors for the several Seminaries of Princeton and the North-west. The ballots were taken for Princeton.

Rev. Dr. WINES obtained leave to withdraw his name from the list of candidates.

Dr. KREBS being the only candidate, was unanimously elected to the North Western Seminary.

Rev. Dr. WINES moved that the title of the Professorship for which the votes had this moment been cast, be *Professor of Church History.* Carried.

The Committee on Mileage, through Mr. DUNGAN, again reported, a slight modification of their former report, which was accepted and adopted.

It was made the order of the day for to-morrow afternoon for the election of Directors for the Theological Seminaries.

STATE OF THE COUNTRY.

Rev. Dr. MUSGRAVE, from the Committee to which was referred the various papers and propositions concerning the troubled state of the country, made a report, which he said had been adopted by eight out of the nine members.

The report was accepted. It is as follows:

The Committee on the state of the country, and the duty of the Church touching the present alarming crisis in our public affairs, respectfully offer the following report, which was adopted with but one dissenting vote, and ordered to be submitted to the General Assembly

Gratefully acknowledging the distinguished bounty and care of Almighty God towards this favoured land, and also recognising our obligation to submit to every ordinance of man for the Lord's sake, this General Assembly adopts the following resolutions:

1. *Resolved*, That in view of the present agitated and unhappy condition of this country, Monday, the first day of July next, be hereby set apart as a day of prayer throughout our bounds, and that on that day ministers and people are called on humbly to confess and bewail our national sins, to offer our thanks to the Father of Lights for his abundant and undeserved goodness to us as a nation, to seek his guidance and blessing upon our rulers and their counsels, as well as upon the Congress about to assemble, and to implore Him in the name of Jesus Christ, the Great High Priest of the Christian profession, to turn away his anger from us, and speedily restore to us the blessings of a safe and honourable peace.

2. *Resolved*, That the members of this General Assembly, in the spirit of that Christian patriotism which the Scriptures enjoin, and which has always characterized this Church, do hereby acknowledge and declare their obligation, so far as in them lies, to maintain the Constitution of these United States in the full exercise of all its legitimate powers, to preserve our beloved Union unimpaired, and to restore its inestimable blessings to every portion of the land.

3. *Resolved*, That in the present distracted state of the country, this Assembly, representing the whole Church, feel bound to abstain from any further declaration, in which all our ministers and members, faithful to the Constitution and standards of the Church, might not be able conscientiously and safely to join, and therefore, out of a regard as well to the interests of our beloved country as to those of the Church, the Assembly adopts this minute as its deliverance upon this subject.

Dr. MUSGRAVE remarked that the Committee had desired him to point out the difference between the paper now reported and that of Dr. Spring. One was "first" instead of the "fourth." They had retained, with the preceding exception, the preamble of Dr. Spring. The second resolution was substantially the same. They had substituted the phraseology Constitution of these United States and our beloved Union for the phrase, "the Federal government." He explained the only reason of the change to be that in one part of the country "Federal government" is understood popularly to mean the existing Administration. It was popularly used to mean the dominant party, whatever that may be. He went into an exegesis of the two, aiming to show that whilst the phraseology was less objectionable to the South, it contained all the North needed to say.

He would be contented with nothing less than a loyal expression of attachment to the Constitution and the Union; but if he could give explicit expression to such a patriotism without offending brethren, he would feel it to be a duty as well as a precious privilege.

He would say little more, for he had heard the suspicion expressed that some people spoke too often and too long; so he would not trespass. And yet he had a strong temptation to go on, for he loved debate; and he was one of those that sometimes required much grace to hold his tongue. He would only say further, however, that he did deem it of importance to reach a result in this business that would do our duty in the least offensive way, and with the least embarrassment to those who are in difficult positions.

Rev. Dr. LORD asked what was the object of the difference of phraseology, in one place the *members* of the General Assembly, and in another place the General Assembly? He wished it explained what was the reason of the difference?

Dr. MUSGRAVE explained that it was to enable every man in the Assembly to vote or speak for himself and his immediate constituents.

Rev. Dr. ANDERSON said that it was always unpleasant to be placed in a minority, and especially to make a minority report. The Committee had spent three or four hours in pleasant conference, but could not agree, he having the misfortune to be the only member of the Committee who could not agree with the rest of the Committee. He said that, as a minority report, he had brought in the paper that was before us—viz., Dr. Spring's resolution—with the change of a single word, *fourth* to *first.*

It was read by the CLERK.

Dr. ANDERSON presumed that during all these long days that we have been discussing this subject it had been growing upon us. Its proportions grow larger and more extended. The subject is now before us—we cannot evade it. The world calls upon us to deliver ourselves explicitly. The question is whether our country's government shall exist or fall? We must pass a paper that will meet the crisis. To meet it, the Assembly must do it explicitly and with *authority.* Now, this paper of Dr. Musgrave does not meet the case. It does not say "the General Assembly," but "we, the members of the General Assembly." To this he objected totally, and he preferred the manly paper as originally proposed. We are called upon to ignore this General Assembly, and to stand forth in our individual capacity. It is a part of this struggle to keep the Assembly from showing its hand. Again—His second objection is, and it is a very ingenious report; give him, Dr. Musgrave, to get up an ingenious plausible thing. He read the two and contrasted them. He objected to the omission of the words, "and to uphold and encourage the Federal government." The case before us is a special one—we want no generalizing about functions and powers of government. We do not wish to omit the very point to be made. If he should not be thought undignified, he would tell a story. An Irishman was on trial for voting at the polls. He made a most noisy and pathethic plea that he was a decent man, kind to his family, obliging to his neighbours—that he didn't drink, and didn't do many bad things, which he enumerated, and sat down. "But," said his honour, "Paddy, you've said nothing about the sheep!" So with this report of the majority, it said a great deal about other matters, but said nothing about the sheep—the question at issue. He wished this question to be squarely met, and would not be satisfied with any action that would blanch the subject. Dr. Musgrave will, by-and-by, get up and impeach my logic, call me hypercritical and all that.

But he wishes to appeal to this General Assembly whether such a report will meet the wishes of our people and the exigencies of the country. We have a grave work to perform. All over these United States this debate is spoken of—letters are coming in speaking in strong terms of wonder that this Assembly should hesitate to speak decisively out for the Union. He expressed wonder that we should pause here for a week. The people, the soldiers —many of whom are our own members and officers—they wonder why we hesitate. They ask whether the cause in which they are going to fight is just—whether we think it just? He repudiated the whimpering and whining about the beloved Church, or dear Church—we would do any thing—we would die to save the Church. They had a disease out West which they call "big head"—it is when a man thinks he is bigger than he is. The brethren have the big head. (Laughter.)

JUDGE EWING—Had been anticipated, by Dr. Lord and others, in what he would have said. Silence on this subject would be criminal; because there are 10,000 who look up for instruction in morals to this Assembly who now need instruction, and are waiting for it. He said it was vain to separate morals from politics. It was wrong to do so. All civil questions have their moral phases. In the revolted States the leaders in revolt, and ministers, have undertaken to tell their people what they should do, and whom they should obey. They did not hesitate—even men who belong to this Church undertake to give direction to the people what they should do in politics. We do not propose to do so, except the general exhortation to loyalty. Our people wish instruction—they ask for it—we ought to give it. He held in his hand a writing from one of the tallest (intellectually) of our learned doctors—a sermon delivered on the day of thanksgiving in November (supposed to be Dr. Palmer). Judge Ewing read from it some passages of a disunion character, and alleging the election of Mr. Lincoln as the grounds of disunion. Here is direct treason preached in New Orleans by a member of our communion, and yet we are told there is no need of a deliverance in favour of loyalty. He argued from the fact that so much error had been uttered of a political kind by some of our ministers at the South, that the General Assembly should utter a corrective. He next read from a sermon by one of the Southern Professors in a Seminary, with a similar vein.

Rev. Mr. LATTA interposing, asked if this was in order?

The MODERATOR said it was.

Mr. LATTA—We had better have a few chapters from the Book of Job. [Laughter and calls of order.]

JUDGE EWING—Some gentlemen may not be interested in this line argument—others may not want to understand. He went on to show that men, bearing our name, had uttered views that bore against the government, and we ought to rebuke them by our action. After a few closing remarks, the Judge concluded.

The hour of adjournment having arrived, the tellers reported that the Rev. Professor McEats had received 149 votes for Professor in the Seminary at Princeton, and the Rev. C. W. Shields 71.

The MODERATOR declared the Rev. J. C. Moffatt, D.D., to have been duly elected.

A few incidental items were attended to, and the Assembly adjourned till to-morrow morning, nine o'clock. Closed with prayer by the Rev. S. M. HAMILL.

TWELFTH DAY.

Wednesday, May 29, 9 *o'clock A. M.*

The Assembly met and was opened with prayer by the Moderator.

The Minutes of yesterday read and approved.

Rev. JAMES WILLIAMSON, from the Committee on Leave of Absence, made report.

On the motion to approve, some objected to giving leave of absence on account of the expiration of excursion tickets.

Mr. WALLER moved that exception.

This led to a conversation on the subject of tickets on the railroads, in course of which

Mr. CHARLES MACALESTER stated that he had made such arrangements with the Railroad Companies in behalf of members, as secured sufficient extension of time to cover all cases.

The report of the Committee was approved.

STATE OF THE COUNTRY.

The unfinished business was taken up.

Dr. YEOMANS obtained the floor. It was with satisfaction, mingled with melancholy, that he felt we are approaching a vote upon this momentous subject. It was the most momentous vote that had for a long time been demanded of this body, and we could perhaps never on earth measure its results. There is a sympathetic feeling in the bosom of this great community. He considered the result reached by the almost unanimous Committee, to be one of very great value. Even if not adopted, it was of great value, for it would demonstrate to the world that every effort had been made. He hoped that a large majority of this House would adopt it. He thought there were sound reasons for this wish. He would point to one or two things in that report—minor, it had been alleged, but still in importance to the phraseology, "the members of this General Assembly," instead of the Assembly. We feel ourselves bound, as an authoritative body acting for the whole Church, to take such ground as our brethren in the whole Church can conscientiously concur in. He felt that it did not belong to us to bind men's consciences in regard to civil matters in every case, nor to determine questions of allegiance that are disputed. His own views were clear; he had no doubt, no hesitancy in the most decisive expression of opinion in favour of the Government, and the duty of preserving the integrity of the Union. But he had no right to judge of his brother's circumstances and duty, in cases of great difficulty.

It was incumbent upon us to abstain from an *authoritative* deliverance. As individual members of the Church, as citizens, we may and ought to give utterance to loyal sentiments, and to attest their sincerity by corresponding action; but to commit the whole Church to formal action, and such action as would bind the consciences of our brethren, was a different thing, and he hoped it would not be done. There are things to be remembered, in reviewing this debate, which are to be remembered with sorrow. He was grieved to hear the mode, he would not say the spirit, in which this thing was discussed. He was amazed upon such a subject to find a respected brother able to use caricature as a weapon of argument. To his own mind the subject seemed fraught with too much of terrible seriousness to admit of jesting. He was astonished that a member of the Committee, after having heard this subject gravely and solemnly discussed, and witnessed the unanimity with which, himself excepted, that Committee had adopted its report, could stand up here and treat the Committee and the subject with ridicule. He was grieved to hear his brother make it the theme of merriment and drollery. He would not go into a further discussion of the subject. He would not take the opportunity of adding some things that were in his mind, for he had a purpose to do a thing which it would be ungracious to do after an argument. He thought the debate ought soon to terminate, and he would like to feel the House in regard to the previous question; he had not moved it, and would not, if it did not appear agreeable to the House.

This led to some conversation, Dr. Yeomans still retaining the floor, and he at length moved that the vote be taken at twelve o'clock to-day.

This motion was discussed in brief remarks by Judge Giles, Mr. Imbrie, and others. The majority seemed opposed to so early an arrest of the debate.

Rev. Mr. MCINNIS opposed the motion, and intimated that if it passed, he and others would protest and leave the House.

A MEMBER asked Mr. McInnis whether, in voting at the start, to *lay the whole subject on the table*, he did not show a disposition to cut off debate, and whether the complaint and the threat he now made was in keeping with such a vote?

Mr. MCINNIS replied that that was before the subject had been discussed at all; now, after it had been discussed, the case was altered, and he wished the Synod of Mississippi to be heard. It had not been heard; and if they could not be heard, he would leave.

Rev. Dr. THOMAS said that he rose to repel the imputation that any portion of the Church had been refused a full and fair hearing. The imputation was not true in point of fact. The brethren on that side of the question had spoken oftener and longer than on the other. It was preposterous to make such allegations and such threats as brother McInnis had made, when the notorious fact was that their side of the House had occupied more time than ours.

Dr. MUSGRAVE supposed we all wanted a fair vote. He did not think that the method proposed would be the fairest way of taking the vote. Sometimes a paper will be voted against, when, by a small modification, it would be voted for by the same persons. He thought that the best and fairest way would be to take one report at a time; and if the majority report cannot be so amended as to secure the vote of the House, then they could take the other. He could vote for Dr. Spring's resolutions—he could vote for both; and he only preferred the majority report because it could secure a more unanimous vote, and therefore carry more weight with them.

Rev. J. W. HUBBARD moved to lay Dr. Yeomans' motion, with its amendment, on the table, with a view now to take up the minority, instead of the majority report.

The motion was lost.

Rev. Mr. LANE offered sundry amendments, and backed them with a few remarks, which the confusion and interruptions, by points of order, prevented the reporter from hearing.

Rev. Mr. FRAZER claimed also to be heard.

Mr. HENRY moved that the debate be stopped at six o'clock, P. M.

Rev. Mr. CHEEK of Kentucky said he wished to move that the Assembly declare that Dr. Spring's resolutions apply only to members living in the States which have not declared out of the Union. [Cries of No, no.]

The question was then taken on Mr. Henry's motion, that the vote be taken at six o'clock this afternoon, and agreed to.

Much conversation occurred here as to points of order.

Rev. Mr. MCINNIS of New Orleans obtained the floor.

JUDGE GILES, with leave, announced his intention at a proper time, to make a motion that it is inexpedient for the Assembly to make any deliverance on the subject.

Rev. Dr. EDWARDS read an amendment, which he said he designed to offer at a proper time; he read it now so that brethren could have it before their minds in their remarks.

The amendment is as follows, offered to the report of the minority:

"And to avoid all misconception, the Assembly declare that by the terms *Federal Government*, as here used, is not meant any particular Administration, or the peculiar opinions of any political party, but that central Administration which, being at any time appointed and inaugurated according to the forms prescribed in the Constitution of the United States, is the visible representative of our national existence."

Mr. MCINNIS proceeded—He felt embarrassed. It was never pleasant to speak to an impatient House, and especially when he could so little hope to change inevitable results. But it was due to himself, and to those whom he represented, and to the Southern churches, that he should make known the facts in the case. He thought that the brethren who had spoken from the South had not clearly made known the true state of things there. The gentleman (Mr. Waller) who had a few days ago compared the conduct of the South to the sin of witchcraft might change his views if he had better information. His remarks were not certainly applicable to all the brethren there, for many had done all that they could to prevent evils that now all deplored. The Presbyterian Church was loyal—to what? To the Presbyterian Church. They loved this Church better than any country. It proved their chief earthly affection. But they are placed in painful circumstances—they are there under a government to which they were as much under the necessity of obeying as you are of obeying the government of the United States? He spoke not of the justice or constitutionality of that government—on that subject there were different opinions—but they had to deal with facts. And the fact that there is a government inaugurated, with all the officers and appliances of government—Legislature, President, Courts, and Cabinet—is a fact. And against that government the brethren there have no protection if they should refuse to submit to it. He was opposed to all action in reference to this whole subject—to the majority and to the minority report before the House. The time of argument was past, but he would deal in facts. He was opposed to action at all; but if action was had, let it be explicit. Let us know what we are to expect. If we are to be forced away, we ought to know it. If a political creed for the Southern Church is to be promulgated, let it be explicit, so that we may know what we are to believe.

He appealed to the history of the legislation of this General Assembly, and argued that the General Assembly was not infallible. This admitted, the decisions of the General Assembly were not law. We are not a legislative body; no power have we to legislate. Our acts are not binding, unless concurred in by the Presbyteries; and one Assembly may decide differently from another. He was surprised to hear a contrary opinion expressed by the learned brother from Chicago. He hoped he was not Professor of Church Government; for the opinion that Assemblies had power of legislation without consent of Presbyteries—or that, without such consent, they were obligatory, was not according to Presbyterian government. He read the 31st chapter and 4th section of Confession of Faith, which restrains church courts from interference in civil matters except by humble petition, or when called thereto by the civil magistrate. He would be willing to carry out the spirit of that section. He would join in any petition that addressed itself to the case. He would respond to the expressed wish of the civil magistrate in all things agreeable to conscience. And he thought such action would have weight. But our intervention had not been asked by the Government. He read from the Constitution of the Church, Form of Government, Chap. XII., which limits the powers of the General Assembly; and drew a distinction between what the General Assembly *must* do and what they *may* do. And he contended that no such power as it was proposed to assume was given in this charter of its powers. We are bound by the Constitution of our Church. Has any Presbytery or Synod been charged with error in doctrine and practice? Where is the authority to give a political deliverance? He could find no such powers; and the law of construction is, that where a power is not granted, it does not belong to the body. But besides this, every commissioner has a commission which limits the individual member to the discussions and votes authorized in the Constitution, and to those only. Did the commission authorize him to discuss a political question and to give a political vote? He contended that no such power was granted, and that we had no commission to legislate for Cæsar. He held that this is a strong point, that the Presbyteries had refused to have this question mooted. One Presbytery had unanimously forbidden the agitation of the subject. In another Presbytery, a brother who made a motion to give instructions, could not get a second for his motion.

He had one or two additional reasons:—1. The Assembly were not in a condition to decide this question. They were too much excited. The political questions underlying this whole subject could not be disavowed; we could not decide them. The question of the right to secede—the questions of State rights, and powers of General Government and of State Governments we could not moot; and yet without it we could not adequately comprehend the bearings of any decision we might make. It will be admitted that if the whole Church were represented, the great majority would be against a deliverance. There was no overture from any Presbytery or Synod invoking action, and he thought the Assembly unprepared to act. The country is unprepared to receive any deliverance you can make. The country wants no decision. Why God has permitted this glorious country to be thus divided and in hostile array, one section against another, he could not tell.

One other point. The Church of God wants no deliverance. He had heard much of a pressure; but so far as he could know the great majority of our people would say—let this subject alone. The Church is not prepared for action. Throughout the length and breadth of this Church, and especially in the region from which he came, their was but one prayer, that the Assembly would give no deliverance on this subject. Even those who were in favour of secession do not want a division of our Church. If you pass this action you cut off the forty thousand dollars from our Foreign Board; and not only this, but you shut out the books of our Board of Publication; you shut out the *Presbyterian*, that able and excellent journal, and every newspaper from the North; you shut out all intercourse, and no mutual beneficial influence.

One word more. If the Church is once divided, it can never be reconstructed—never united. Talk of reconstructing the country you may; but the Church can never be brought together again. He closed with an earnest appeal to the Assembly to desist from any action; for none could be adopted in the present excitement and amid the present difficulties that would not do harm.

Rev. Dr. OGDEN, of Mississippi, stated that he was a native of New Jersey, educated at Princeton, but had spent many years in the South preaching to the coloured people. He therefore could claim to know something of the North and of the South; and he claimed to understand both sections of the country. He would not accept of either the constitutional argument, nor could he agree with the positions of the gentleman who had preceded him. He could vote for neither paper, except under protest; but if he voted for either it would be for the majority report. He contended that any action of the kind would commit this Old-school Presbyterian Church to the political party called the Republican; to Abraham Lincoln, Salmon P. Chase, William H. Seward, and others. He considered that if we did act it would delight the worst enemies of the Union—such men as Lloyd Garrison, Wendell Phillips, the Cheevers, and the Beechers. He continued in an earnest strain to argue against any action by the Assembly. Dr. Thomas had invited us to imitate the example of the New-school Assembly. He (Mr. Ogden) alluded to the history of the doctrinal controversy, and to the part he himself had borne in it; and declared himself unwilling to be influenced by men whose views on doctrinal subjects and church order were so little reliable. He called no man an Abolitionist. He would not say that Dr. Thomas and Dr. Montfort were Abolitionists; he believed there were few, if any, Abolitionists here. But he contended that that the proposed action played into the hands of the Abolitionists. It would commit the Assembly to the present Administration and to its policy, and he was unwilling to have himself and brethren so committed. He insisted that the state of things in the South had been wholly misrepresented on this floor; he would not say intelligently, but egregiously misrepresented. There was not that opposition to our Church, nor to the conservative sentiments, which brethren supposed. He said that the reason why he was sent here was because of his known Union and conservative proclivities. And in a conversation with that gentleman (Dr. Palmer) whose sermon had been commented upon last night, that gentleman had urged him to try and preserve the unity of the Church. His country was Union; he was sent to preserve the union of this Church, and he was earnestly desirous of doing so. On a subject of so grave a kind he could not trifle. He could not help to destroy the Church he loved. The son may stand over his dying mother, and witness, with an aching heart, the ebbing of her life; but will he place his hand upon her throat and strangle her to death? Yet we were in danger of strangling our mother. O! sir, let us not divide and destroy our beloved mother Church! Dr. Ogden concluded with an earnest appeal for letting the subject alone.

Dr. Lord in his remarks, said he was utterly unable to understand why the passing of Dr. Spring's resolutions would cause a division of the Church, and compel the South to withdraw. I remember, Mr. Moderator, when a young man, of having read a story in one of Scott's works of a man, not large, and not very largely gifted with understanding, who killed, with a small pistol, a very big man; yet to the day of his death he professed his utter inability to understand *how* so small a weapon could kill so big a man. Yet I never learned that his inability to understand the matter had the least effect in saving the big man's life; and I fear, sir, that Dr. Lord's inability to *understand* how Dr. Spring's resolutions will cause a rending of the Church, will have the effect of preventing such a result. Allusion was made by Dr. Lord to the Presbytery of Philadelphia, the mother Presbytery of the Church. He spoke of her as being "old," and the tone and manner plainly told, that by "old," he implied decrepitude and imbecility. Dr. Lord, I believe, was once a member of this *mother* Presbytery. I believe it was by no procuring of hers that his connection with her was severed. She only gave a reluctant and unwilling consent. Now, with the most respectful feelings towards the esteemed Professor of the North-Western Seminary, I hope he will allow me to say it was not altogether kind in this venerable Presbytery with its misfortune in not being able to retain in her bosom the learned Professor; for if she had, she no doubt would have been able to "teach her young representative" on this floor to be almost as wise as the learned Professor himself—and nearly, if not fully as able not to understand why Dr. Spring's resolutions (now Dr. Anderson's minority report,) should divide the Church.

Rev. Mr. FRASER, of Kentucky, would state his reason for asking the attention of the Assembly. He was on the great dividing line that separated these States, so called, from the others; he could stand on a point near his home and look into one State that had seceded, and into another that was still in the Union. His own position was with Mr. Crittenden and his faithful band. Our fathers in Scotland have been taking step after step to get clear of the meshes of the civil power. And it had been with them struggle after struggle to get clear of the civil power. He had always hoped that we have escaped this power. There was in this land no union between the Church and the State. True, we are asked, in not this the General Assembly of the Presbyterian Church of these United States? But does not our Church extend beyond this country? Have we not churches, and Synods, and Presbyteries united with us in India, and China, and Africa, and amongst the Indian tribes? Are we to make these distant brethren swear fealty to our Government? Must we insist that all who hold to the same spiritual Head, which is Christ, shall also promise to support the Government of the United States? If we assume this position before the world, it stops at once all possibility of conducting Foreign Missions. This question has been referred to another ar

it could not be denied that the old Synod had exercised the privilege of giving deliverances, and he would not dispute that. He said it was a duty of our Church to bear testimony in behalf of the Government, but that this Assembly could not decide, and ought not to decide, where the allegiance of each several member was due. If this paper of Dr. Spring's was presented to the Synod of New Jersey, he (Dr. Hodge) would vote for it with all his heart.

Rev. Mr. CHILDS asked a question—There were persons in his church who owed allegiance to the Queen of Great Britain—must he exclude them from communion unless they give in allegiance to the United States.

Dr. EDWARDS resumed—He was bound to accept the explanation given by Dr. Hodge, but had understood him differently. He read an extract from the Minutes of the General Assembly of 1845, at Cincinnati, in which was a resolution offered by Dr. Breckinridge, proposing a committee to prepare a petition to Congress for the adoption of measures for the preservation of the American Union.

A MEMBER asked whether the Assembly adopted the resolution?

Dr. EDWARDS—No matter whether the resolution was passed or not; he quoted them only as proof that distinguished minds had taken for granted the constitutionality of such action, and had never doubted it. It is urged that this movement is out of order; that the General Assembly had no right to pass acts concerning civil affairs; that the Church is organised only for spiritual purposes; and he adduced this to prove that this was a mistake; that able men had acted on the other supposition. He alluded to the splendid address of Dr. Thornwell, already quoted here. He had listened to it with delight. It was a splendid display of ecclesiastical fireworks—a glowing theory eloquently stated, but wholly fallacious in logic, and impracticable as a theory.

Allusion had been made here to the opinion of the Administration; and it had been urged because Judge Bates had expressed an opinion adverse to action, that this ought to be conclusive. But there is reason to believe that this is by no means the opinion of every member of the Cabinet. He read a letter from Salmon P. Chase. A letter had been written to him, enclosing Dr. Spring's resolutions—

"WASHINGTON, May 27, 1861.

"*Rev. Joseph G. Monfort*:—Cannot properly advise, but perceive no valid objection to unequivocal expressions in favour of the Constitution, Union, and freedom.

S. P. CHASE."

The reading of Mr. Chase's reply was received with applause, which was suppressed by the Moderator.

Dr. EDWARDS resumed, referring to the Synod of South Carolina and its action, going ahead of the rebel government in its disorderly character, after which he said he appreciated the position of his Southern Union brethren. He next analyzed Dr. Spring's resolutions, and ridiculed the idea that all the terrors feared by the Southerners could come out of it; nor would this paper create a schism in the Church. Who knows how soon the deliverance of the Union men in the South may come, and revolution be put down! We have to make our election between the North and the South. If we refuse to do right, the North will leave us just as certainly as that the South will leave us if we do go right. We can best spare the South, if they must go, and they will all come back to us whenever the integrity of the Union is re-established. He closed with a strong appeal for Dr. Spring's paper.

Rev. Dr. Dickson had but four or five minutes; and he would occupy them in putting Judge Bates right before this Assembly. He had a right to be put in a true position. He read a letter from Judge Bates earnestly deprecating any action, and urging the preservation of the unity of the Church. He had not a word to add to that; he would rather have the three minutes remaining, for silent meditation, and ask brethren to pray and consider before they fixed the destiny of the grandest Church and the most glorious country that the sun ever shone upon! and may God direct to a right and wise conclusion.

A discussion sprung up in regard to the method of taking the vote, some supposing that the House had determined that the vote was first to be taken on the report of the majority report, and afterwards on that of the minority.

The previous question was moved and ordered. The ayes and noes called upon it—the motion was carried. The main question, on the majority report, was put, the ayes and noes called upon it, and ordered to record—the vote was 84 yeas to 125 nays. So the motion to adopt the report of the majority was lost. That report is as follows:

Gratefully acknowledging the distinguished care of Almighty God toward this favoured land, and also recognising our obligation to submit to every ordinance of man for the Lord's sake, this Assembly accepts the following resolutions:

1. *Resolved*, That, in view of the present agitated and unhappy condition of this country, the first day of July next be hereby set apart as a day of prayer throughout our bounds, and that on that day ministers and people are called on humbly to confess and bewail our National sins; to offer our thanks to the Father of lights for his abundant and undeserved goodness to us as a nation; to seek his guidance upon our rulers and their counsels, as well as upon the Congress about to assemble, and to implore him, in the name of Jesus Christ, the Head and High Priest of the Christian profession, to turn away his anger from us and restore to us the blessings of a safe and honourable peace.

2. *Resolved*, That this General Assembly, in the spirit of that Christian patriotism which the Scriptures enjoin, and which has always characterised this Church, do hereby acknowledge and declare our obligations to promote and perpetuate, so far as in us lies, the integrity of these United States, and to strengthen, uphold, and encourage the Federal Government in the exercise of all its functions under our noble Constitution: and to this Constitution in all its provisions, requirements, and principles, we profess our unabated loyalty.

And to avoid all misconception, the Assembly declare that by the terms Federal Government, as here used, is not meant any particular administration, or the peculiar opinions of any particular party, but that central administration, which being at any time appointed and inaugurated according to the forms prescribed in the Constitution of the United States, is the visible representative of our national existence.

AYES.

Synod of Albany—Clark, Kellog, Bullions, Cochran, Newland.

Synod of Buffalo—L. M. Miller, William E. Guest, E. B. Miller.

Synod of New York—Westcott, Drake, Martin, Wilkin, Lowrie, Rankin, Beard.

Synod of New Jersey—Baldwin, Crane, Reeves, Hubbard, Studdiford, Barr, Snowden, Kelsey, Mackey, Osborne, Lytle, Hutchinson, Scudder, Fithian, Grayson, Gulick, Humphrey, Cunningham

Synod of Philadelphia—Schenck, Musgrave, Edwards, Latta, Farquhar, Williamson, Lawrence, Waller, Patterson, Dungan, Macalester, Henry, Martin, Kinkead, Lea, Barber, Lawson.

Synod of Baltimore—Murray, Clark, Linn.

Synod of Pittsburg—McPherson, Jacobus, Hasting, Donaldson, Ewing, Johnston, Bailey, McConnell, Rogers, Hamilton.

Synod of Allegheny—Coulter, Critchlow, Eaton, Annan, Banks, Moore, Alexander, Lewis.

Synod of Wheeling—Eaton, Maxwell, David.

Synod of Ohio—Smith, Kelly, Sackett, Semple, Pratt, Johnston, Price, Sheets, Graham, Stewart.

Synod of Sandusky—Dubuar, Badeau, Clarke, Haseltine, Conn.

Synod of Cincinnati—Eastman, T. E. Thomas, Montfort, Elliott, Long, William Thomas, Frost, Neal.

Synod of Indiana—Lee, Hopkins, Pelan, McChord, Kinnear, Fisher, Houston.

Synod of Northern Indiana—Irvin, Goodman, Forbes, Fisk, Campbell, Meredith, Williams, Seller, Neely.

Synod of Illinois—Laird, Newell, Bergin, Stone, Price, Crozier, Waddell, Reynolds.

Synod of Chicago—Veili, Hanson, Coss, Lord, Swan, Gregg, Rowland, Spring, Sastes.

Synod of Wisconsin—Matthews, Hickman, Robertson.

Synod of St. Paul—Thayer, Lyon, Barnett, Stirratt, Baldwin.

Synod of Iowa—Jones, Dodd, Conkey, Mason.

Synod of Southern Iowa—McJulgan, Taylor, Stryker, Hamilton, Haines, Russell, Windsor.

Synod of Upper Missouri—Reasor.

Synod of Missouri—Wines, Slagle.

Synod of Pacific—Anderson, Caldwell.

Yeas—154.

NAYS.

Synod of Albany—Kennedy, Church.

Synod of Buffalo—Aitken, Lane, Hall, Lockwood, Ballantyne.

Synod of New York—Sprole, Lindsey, Imbrie, Childs, Wells.

Synod of New Jersey—Hornblower, Hodge, Hammill, Wilson, Simpson.

Synod of Philadelphia—Watts, Happersett, McPhail, Gayley, Yeomans, McKean.

Synod of Baltimore—Dickson, Murphy, Motzer, Giles.

Synod of Pittsburg—McMichael.

Synod of Wheeling—Stockton, Alrich, Mahaffey, Meredith.

Synod of Ohio—Lloyd, Hunt, William Sample.

Synod of Sandusky—Layman.

Synod of Indiana—Scott.

Synod of St. Paul—Mercer.

Synod of Missouri—Hutchmore, Leighton, Matthes, Wayland.

Synod of Kentucky—Hopkins, Matthews, Frazer, Cheek, Offutt, Gould, Hawthorne, Harbison, Warren, Tunstall, Hubbard.

Synod of Virginia—Brown, Claypool.

Synod of Nashville—Harrison, White.

Synod of Mississippi—Pedan, Baleck, Rutherford, McInnis, Smith.

Synod of Memphis—Gillespie, Stewart.

Synod of Texas—McNair, Baker.

Nays—86.

Dr. Hodge, Mr. Hoyte, and several others gave notice that they would enter a protest against this vote just passed; and Mr. Lloyd gave notice of dissent.

After which Assembly adjourned till to-morrow morning, nine o'clock.

THIRTEENTH DAY.

Thursday, May 30, 9 *o'clock, A.M.*

The Assembly met, and was opened with prayer by Rev. Mr. CONDIT.

The Minutes of yesterday were read and approved.

Rev. Mr. OGDEN, who was absent when the vote on the minority report was taken, asked and obtained leave to record his vote against the adoption of it.

Messrs. CHILDS and WELLS asked permission to record their votes.

After some conversation, Rev. Mr. CROZIER moved to lay the subject on the table. Agreed to.

Dr. MUSGRAVE moved that the majority report, and the amendment which he offered, and which was rejected, be entered on the Minutes.

This excited much conversation, and was finally agreed to.

PROPOSAL TO REMOVE THE BOARDS.

Rev. Dr. DICKSON of Baltimore offered a paper, proposing that the Board of Education be removed to the city of Baltimore. Dr. Dickson was happy to say that the Secretary of that Board was not only willing, but would be pleased to have this removal made. The only object aimed at is the good of the Board, and the good of the cause in his city. There is a large Presbyterian element in Baltimore, who could employ their talents for our Church in this way, if they had the opportunity. He thought they could manage this Board with great advantage both to it and themselves. Two years ago there was an understanding that if Baltimore would select one of the Boards they could have it. The Special Committee appointed by the Assembly were willing to recommend the Assembly to that effect.

Rev. Mr. VAILL said whatever partialities the West may feel to their own cities, he was favourable to the general proposition. He would, however, move to amend Dr. Dickson's proposition by inserting "Pittsburg" instead of Baltimore.

Mr. WALLER moved to refer the subject to the next General Assembly.

Rev. Mr. ROBERTSON moved that a Committee of three ministers and three ruling elders be appointed, to consider and report to the next Assembly on the expediency of removing the Boards of Domestic Missions and Education to either of the cities of New York, Baltimore, Pittsburg, St. Louis, Cincinnati, or Chicago.

Some MEMBER suggested New Orleans, and the Rev. Dr. BERGEN mentioned Charleston.

Rev. Mr. LATTA said there was an important omission in the cities named in that resolution—Shanghai should have been included. (Laughter.)

Rev. Mr. HAMMILL considered this a very serious question—that of removing two of these Boards away from the great commercial centres of the country. The Board of Education has been well conducted where it is. It had grown up and prospered here under the happy administrations of Breckinridge, and Hope, and Van Rensselaer. There is no necessity for this removal. The contest we had seen in this House as to the Board of Domestic Missions may have made the impression that it would be best to make such a change; but human nature is very much the same every where, and such disturbances might occur any where else as well as in Philadelphia. There is, moreover, an advantage and convenience in having these Boards in the same city.

Rev. Mr. HUBBARD asked if the charter of the Boards would not render it necessary for them to be retained in Pennsylvania.

Dr. EDWARDS said charters must be no obstacle to this Assembly's carrying out its wishes. If the charters are not what is required, let suitable ones be obtained. He doubted whether *all* the Boards should be removed from this city. He was more than willing that some should be. The *infirmities* of men require it. He should think New York would be the best place for the Board of Publication, as the great emporium of trade and commerce. He thought we are not prepared to act now, but that the resolution for a Committee to report next year should be adopted.

Rev. Mr. ROBERTSON wished to withdraw the *names* of cities included in his motion.

A motion was made to postpone the subject indefinitely.

Dr. MUSGRAVE suggested the propriety of removing the Board of Publication, and moved that this Board be included in the resolution.

Rev. Mr. CRANE hoped this matter would not be set aside by indefinite postponement. He thought the Board of Education should go to Baltimore.

Rev. Mr. VAILL opposed the postponement of action till next year. He prefers Pittsburg as the location for the Board of Education, and he thought it should be acted on this year, and not even this afternoon, but *now*.

Rev. Dr. ANDERSON said these changes were too important to be considered now. The subject is too grave, and the press of business too important, to be decided now. He hoped we would not take it up now; but if any thing must be done, appoint a Committee to report to the next Assembly.

Rev. Mr. MUTCHMORE said he was opposed to any thing which tends to keep up this agitation. It is effectually destroying the Boards. When we ask our people for money for the Board of Domestic Missions, they excuse themselves on the ground that there must be something wrong with it. They have heard so much said in the General Assembly and the newspapers that they could not have confidence it. Thus our people are taking advantage of these agitations to restrain benevolence and cripple the Boards. Brethren talked about removing the Boards. They had already removed one Board, the Board of Domestic Missions, *to its grave*, and he thought they might now arrange for its funeral.

The motion to postpone indefinitely was then put, and carried by a large majority.

BOARD OF PUBLICATION.

On motion of Dr. SCHENCK, the Report of the Committee on the Board of Publication was taken up.

Rev. Mr. WALLER said there is but one word in the whole Report to which he takes exception. He did it with reluctance, because the gentlemen connected with it were all, so far as he knew, his personal friends. But this should not deter him from doing his duty. He does doubt whether the "economy" of this Board is such as to entitle it to the commendation of this Assembly. He had already alluded to the fact that the disbursements were $28,433, while the salaries of the officers came to about $3000, and other expenses over $10,000, making $13,000 for the distribution of $28,000. He did not consider this economy. Mr. Waller gave other items, in illustration, from the Report. He could not see why, when one gentleman receives a full salary for superintending colportage, another officer should receive a salary for doing what the first might easily add to his duties. He mentioned other points which he did not consider economical. He also objected to the Editor's salary of $1200. He understood that that work could be done for $300 by a competent man. As to the Corresponding Secretary's salary, why should the Colportage Fund be charged with $1500, and the Publishing Fund $1000. This dividing looked like an effort at concealment. These two items make up $2500. Is this economical? It might be that the Secretary could not live on less; but could not a man be had for less? If this salary is right for the Secretary of one Board, why should not the Secretaries of other Boards receive the same? And why should not the Professors in our Theological Seminaries be equally well paid? He had also understood that the Secretary's life was insured by the Board. All things considered, he seriously doubted whether we could say that the affairs of this Board are economically administered.

Now, as to the Treasurer. He was sure that gentleman had never asked a salary, and had long served the Board gratuitously. But because a certain treasurer of a voluntary society had purloined its money, our Board at once bestirred itself to secure itself by putting its Treasurer under bonds, and hence felt they must pay him a salary. But do we feel that our ecclesiastical supervision is no security? Other gentlemen could have been found in the city who would serve the Board gratuitously, as Dr. A. W. Mitchell had done for so many years, and as Mr. Dunlap had also done, and was, no doubt, still willing to do.

In regard to the amount of business done, he discovered by the balance-sheet that the amount of stock was larger than an economical administration of the affairs of the Board would require—the stock being larger by one-fourth than the whole amount of the year's sales. Is this economical?

Several members here reminded the speaker that he was occupying much time, and making mere assertions, which this Assembly could not be expected to accept.

Mr. WALLER said he was not making mere assertions, but giving items from the Board's own Report. He felt sure that there must be some mismanagement where such large amounts are paid. He presumed the average salaries of the ministers of this body was not over $800; and he did not think it right to make the salaries of these Boards so high that these offices shall be places of ambition; and that those who get them should be loath to leave them.

A MEMBER called Mr. Waller to order, and said he had heard the same things from the same voice over and over again—and we are tired of all this.

Mr. WALLER resumed—He said the contributions to these Boards are from widows and orphans, and the minister who rises here and seeks that these gifts should be properly administered, should not be censured.

The speaker then concluded by narrating several instances which he had heard of in which the want of economy was apparent.

Rev. Dr. MCPHAIL said the whole of this debate is based on a principle fundamentally wrong, viz., that the Church designed to make this Board a mere mercantile affair. The moment you do this, you arouse the hostility of the whole book-trade. Whenever this Board becomes a mere thing of traffic, competing with book-publishing concerns, he would do all he could to sweep it for ever away. Such was not the purpose of this Board. It was organized because a certain class of books could not be published by the voluntary society, and would not be published by the book-trade, because they were not profitable. The only way we could get them was through an institution such as this. Why, before this Board was established, there were parts of the country where it was difficult to get even a copy of the Confession of Faith. The American Tract Society received a blow for publishing Dr. Milner's Life, from which it has never recovered to this day, because it had superseded the regular trade, and undertook to publish that book for mere popularity and profit. Our Board is to publish what is necessary for the diffusion of our own peculiar tenets and doctrines, whether the thing be profitable or not.

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As to the Treasurer's salary, why, sir, if we require bonds of the Treasurer we must pay a salary. And as to the printing, he does not believe that in the wide world there could be found a man who could be more relied upon than the lamented William S. Martien, over whose fresh grave our whole Church might well shed tears. And as to the charge of the Board's so-called connection with the *Presbyterian*, he considered this charge the smallest and most unworthy of all. What if there should be a more intimate connection than he was sure there is? He did not know that it was injured by such associations. It could have no better company. Will any one in this Assembly say that the company of this brother beside me (the Stated Clerk), who edits the *Presbyterian*, could be a disadvantage to this or any other Board? He would only add that he wished that, instead of giving less, the Board would give more to the colporteurs. A colporteur had come to Knoxville, Illinois, his town, and he had boarded him for nothing; but that colporteur's horse was so shabby that it was a disgrace to the Presbyterian Church, (laughter)—and so was his buggy. Nothing should go out to represent this Church which is not decent. The ladies of his church had had compassion on the poor colporteur, and gave him a respectable horse, worthy of the great Presbyterian Church. (Laughter.) Let our colporteurs be better paid. Let us keep on the six per cent. profits, and pay better.

Rev. Dr. SCHENCK said he thanked brother Vaill for that speech, for it gave him the opportunity to suggest that our people should furnish the colporteurs with horses and buggies, which the Board does not profess to do. Dr. Schenck said as to Dr. Edwards's speech he had but little to say. The Boards are charged with being too dignified; he would simply leave that with the Assembly. As to concealment, his ingenuity could not have devised any method to disclose the affairs more fully than he had; the amount of capital alone was not publicly announced, and this for reasons satisfactorily explained, and assented to by several previous Assemblies.

Dr. HALL—Have you ever refused to answer Dr. Edwards's inquiries when he called on you.

Dr. SCHENCK—*Never.* He continued. Mr. Waller has charged the expenses at $13,000. Why, sir, that includes the items of colporteurs' expenses on their fields and freights. Of that $13,000, only $3000 is justly chargeable here in Philadelphia. Quite a difference. The gentleman has also charged that the amount to be managed at this expense was but $28,000. He should have said $41,000, the amount disbursed for Colportage. So that, with these two corrections, instead of being nearly fifty per cent., the office expenses were only *about eight per cent.* As to supporting colporteurs by a per centage on sales, that would tempt them to neglect the most needy and poorer families, society, and would not be published by the book-trade, because they were not profitable. The only way we could get them was through an institution such as this. Why, before this Board was established, there were parts of the country where it was difficult to get even a copy of the Confession of Faith. The American Tract Society received a blow for publishing Dr. Milner's Life, from which it has never recovered to this day, because it had superseded the regular trade, and undertook to publish that book for mere popularity and profit. Our Board is to publish what is necessary for the diffusion of our own peculiar tenets and doctrines, whether the thing be profitable or not.

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The motion to postpone indefinitely was then put, and carried by a large majority.

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Rev. Mr. WALLER said there is but one word in the whole Report to which he takes exception. He did it with reluctance, because the gentlemen connected with it were all, so far as he knew, his personal friends. But this should not deter him from doing his duty. He does doubt whether the "economy" of this Board is such as to entitle it to the commendation of this Assembly. He had already alluded to the fact that the disbursements were $28,433, while the salaries of the officers came to about $3000, and other expenses over $10,000, making $13,000 for the distribution of $28,000. He did not consider this economy. Mr. Waller gave other items, in illustration, from the Report. He could not see why, when one gentleman receives a full salary for superintending colportage, another officer should receive a salary for doing what the first might easily add to his duties. He mentioned other points which he did not consider economical. He also objected to the Editor's salary of $1200. He understood that that work could be done for $300 by a competent man. As to the Corresponding Secretary's salary, why should the Colportage Fund be charged with $1500, and the Publishing Fund $1000. This dividing looked like an effort at concealment. These two items make up $2500. Is this economical? It might be that the Secretary could not live on less; but could not a man be had for less? If this salary is right for the Secretary of one Board, why should not the Secretaries of other Boards receive the same? And why should not the Professors in our Theological Seminaries be equally well paid? He had also understood that the Secretary's life was insured by the Board. All things considered, he seriously doubted whether we could say that the affairs of this Board are economically administered.

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To sustain the appeal 40; sustain in part 39; not sustain 5.

A committee, consisting of Drs. Hodge, Smith, and Mr. Clarke, were appointed a committee to prepare a minute.

Rev. Mr. HAMILL moved that the matter of the division of the Synod of New Jersey be referred to the next Assembly.

After remarks by the Rev. Messrs. BARR, SHOWDEN, ADAMS, and Mr. HUBBARD, it was carried.

On motion of Dr. WINES, it was

Resolved, That the thanks of this Assembly be given to the Moderator for the ability, dignity, courtesy, promptness, and impartiality with which he has discharged the duties of the Chair, during a session of the body unusually protracted, and amid scenes of excitement and interest unparalleled in all our past history as a Church.

The Committee on the Board of Domestic Missions reported that a memorial had been put in their hands from that Board, with which they could do nothing, and moved that it be referred to the next Assembly. Agreed to.

A paper in reference to the Board of Domestic Missions, offered by Mr. Childs, was laid on the table.

On motion of Mr. HAMILL, thanks were voted to the Session and Trustees of this church, to the citizens of Philadelphia for their hospitality, and to the various railroad companies which have reduced their fare for members of this body.

Rev. Dr. HODGE, from the Committee to prepare a minute in the Judicial Case of Dr. Worrell, reported, and the minute was adopted, and is as follows:

Resolved, As the expression of the judgment of this Assembly, that the sentence of excommunication against T. F. Worrell, by the session of the church at Bloomington, Illinois, be reversed, as being unduly severe. The Assembly, however, do not intend by this decision to restore Dr. Worrell to the communion of the Church, from which he is now understood to be suspended, on other charges still under adjudication; nor do the Assembly intend to decide that he did not deserve censure for the improper language which is set forth in the charges against him.

Rev. Mr. ANNAN presented a paper in reference to reducing the representation in the Assembly. Laid on the table.

The Committee on Systematic Benevolence presented their report, stating that they had received reports but from forty one Presbyteries. Last year more than eighty reported. This neglect is defeating the designs of the Assembly in this most worthy object. The Committee recommend stated times for collections, to be adopted by those churches which have not already some plan in operation; the Secretary of each Board to remind, by a circular, all the churches of the time appointed for the particular object.

The report was adopted.

Mr. CLARK offered a resolution directing the Committee on the Revision of the Book of Discipline to meet in Pittsburg, on Tuesday, August 13th, at seven o'clock, P. M., to proceed to business, and that the members present be a quorum.

The STATED CLERK reported in reference to the preservation of the papers of the Assembly, and on motion the Committee was continued till next year.

Mr. CLARKE moved that the Committee to whom is referred the revision of the Book of Discipline be directed to report such amendments or alterations in the rules of order, as they may deem adapted to promote the despatch of business in the Assembly.

On motion of Dr. J. T. BACKUS, a letter in reference to the revision of the Book of Discipline was referred to the next General Assembly.

A report of E. B. MILLER, in reference to the Incorporation of Churches, was referred to the next General Assembly.

Rev. Dr. WINES moved that this Assembly be now dissolved, and that another General Assembly be chosen in the same manner, be required to meet in the First Presbyterian Church in the city of Columbus, Ohio, on the third Thursday of May, at eleven o'clock, A.M., in the year of our Lord 1862.

The MODERATOR then made a most graceful and touching farewell address. He said:

Fathers and Brethren—On taking this chair, I expressed my grateful acknowledgments for so high a mark of your confidence and regard. And now at the close of these sessions, I feel that I have still greater occasion to return you my sincerest thanks for that generous forbearance, and kind consideration I have received from you, in discharging its delicate and responsible duties—and more especially, for the very flattering approval of my endeavours to serve you as Moderator, which you have just expressed. I do not feel indeed that I deserve this—for, conscious of great imperfections, and want of experience and skill in presiding over so large and venerable an Assembly, I confess myself amazed that you have borne with me so patiently, and forborne so far, to insist upon your acknowledged right of appealing from my ruling, when it would seem to add to my perplexity and embarrassment. I rejoice, however, that my deficiencies have been so far compensated by the superior skill of your permanent officers, and the presence on this floor of so many persons of large experience and distinguished ability in conducting the business of deliberative bodies. By their discussions I have been always instructed, and to their suggestions I have ever given the most respectful consideration. To this you owe it, in a large measure, that our business has proceeded with so much order and promptitude. They have my sincere thanks.

And now, permit me to add, we have met, and are about to adjourn in most eventful times. Our beloved Church is passing through the severest ordeal known to her history. Let us, however, assure and comfort our hearts by the consideration that her adorable Head is on the throne, and will do all things well. If our decisions have been in accordance with his will, he will own and bless them. If in any thing we have erred, or if to any we seem to have done what may tend to harm the cause we all so much love, he can graciously forgive and overrule it to the great ends of his kingdom. Let us, then, wait patiently upon Him, standing faithfully in our lot, and he will bring it to pass.

God is now shaking the nations in a most remarkable manner, and among them our own beloved land, which we have so long hoped was removed from these tumultuous agitations. But let us remember that it is that the desire of all nations may come. And as we return to our homes amid all these excitements, let us bear in mind how solemn and momentous a mission has been entrusted to the Church. In such times our own Church especially—her ministers, elders, and members—should seek to lead, and not be led; and, although we may not be able absolutely to control these agitations, let us endeavour to calm, to soothe, and to guide them by the manifestation of the power of godliness in our lives—the meekness, the gentleness, the long-suffering and charity of the gospel. Let us not be carried away by undue excitement—but let us not be discouraged by untoward circumstances in the North, or the South, the East, or the West; but calmly and patiently trusting in God, let us stand by the great principles that have been the glory of our Church. Whereto we have already attained, let us walk by the same rule—let us mind the same things, and God will keep us united, harmonious, prosperous.

Fathers and brethren, we are now about to part, never again on the earth, all to meet, as we have been meeting here from day to day. But how glorious the thought that there is to be a blessed re-union in those realms of peace, and harmony, and love, where we shall meet the "General Assembly and Church of the first-born, whose names are written in heaven, and God, the Judge of all, and the spirits of the just made perfect, and Jesus, the Mediator of the new covenant." There the Assembly ne'er breaks up—the rest, and peace, and joy shall never end.

During the delivery of these most appropriate farewell words tears were trickling down not a few faces.

After prayer and the apostolic benediction, this important General Assembly dispersed.

WHAT CAN MINISTERS DO?

Get your own souls filled with the subject—let the fire be kindled there. Have you thought upon it, felt about it, talked about it, preached about it? Has the recent treaty turned your attention, with palpitating hearts and eager hopes, to the land of Sinim? Do? Pray, intensely pray for it—privately, domestically, publicly. Do? Preach about it. Do? Talk about it in your private intercourse with your flocks. *You, you* must raise and support the cry, *"China for Christ!"* You must appear in the van of the movement. You must interest the public and call forth their liberality. You must look round for the men who are to go out as missionaries, and call forth the money to support them. God demands at your hands, above all others, the conversion of China, so far as means and instrumentality can go; and you cannot meet him with the hope of hearing him say, in reference to this part of your duty, "Well done, good and faithful servant," unless in this matter you do *what* you can, *when* you can, and *all* you can.—*John Angell James.*

The Presbyterian.

Published at 606 Chestnut street, PHILADELPHIA; and at 530 BROADWAY, New York.

SATURDAY, June 8, 1861.

THE GENERAL ASSEMBLY.

THE General Assembly closed its proceedings at a quarter past two o'clock, P.M., on Saturday, the 1st inst., after an unusually protracted session of fifteen days. The attendance was much larger than was anticipated, about two hundred and fifty members being present. Notwithstanding the extremely exciting nature of the topics discussed, the proceedings were characterized, with few exceptions, by an excellent spirit. We have never known an Assembly attended so numerously by the general public. During much of the time the church was thronged—many being unable to obtain seats, or even to gain admission.

The Boards—two of them, at least—came in for the usual annual animadversion. The difficulties in the Board of Domestic Missions led to personalities unbecoming such a court of Jesus Christ, and painful to all who listened to them. We trust they may never be repeated. The Board of Publication was assailed much in the same manner, and with almost the same speeches, as at the Assembly at Indianapolis. Though the charges were then so fully answered that the Board was sustained by a unanimous vote, almost the identical things were here reiterated, and from the same lips. But after all the pertinacious efforts to convince the Assembly of maladministration, and of the unfaithfulness of the officers, the Assembly again voted its approval, by an overwhelming majority. Indeed, many of the members freely expressed their conviction in private that the whole movement must have originated in other than friendly motives to the Board.

The *Presbyterian* also came in for a very considerable amount of the displeasure of the same parties. Its refusal to be made the mouth-piece of malcontents, and its straightforward adherence to principle in distinction from personalities, and the confidence our people, after their long experience, place in its views and statements, render it a formidable obstacle in the way of agitators and revolutionizers. We have no private or personal ends to secure in defending the Boards. The time and labour we have expended for them is incomparably beyond any profit we have ever received or expect to receive. We have been happy to assist the Boards by any means in our power because of their intimate connection with the welfare of the Church; but if the Church should at any time find that this mite of our aid can be dispensed with, we shall not break our hearts. We cannot refrain, however, from expressing our gratification at the kind feelings manifested in the Assembly towards the *Presbyterian*, and their entire want of sympathy with the petty and ill-natured attacks made upon it by one or two of their members. If the effect should be uniformly so favourable and so agreeable, we should be pleased to have those gentlemen repeat their foray at every Assembly. If we may judge from various indications, the *Presbyterian* never was esteemed as highly as it is this day. We thank you, brethren, for your kindness, and will endeavour not to abuse it.

The great question of questions in the Assembly, of course, was the State of the Country. It was, in the nature of things, encumbered with difficulties. Our circumstances were very different from those of the New-school Assembly, or, indeed, of any other ecclesiastical body. Other churches having been rent by sectional divisions, their representatives may pass resolutions in concurrence with the prevailing sentiment around them, and their work is done. Their position demands no special moral heroism, nor balancing conflicting considerations involving the unity and peace of Christ's body. With the Old-school Presbyterian Church things are very different. Its boundaries are co-extensive with the country, embracing equally its two great sections, now arrayed in hostile conflict. The proper course to be pursued in these difficult circumstances, so as neither to damage the cause of the Church or of the nation, was the great question on all minds, even in advance of the meeting of the Assembly. Many were of opinion that it would be most judicious entirely to pass the subject by, believing that the North requires no urgency to the exhibition of patriotism, and that in the South any action of this body would be powerless; that if our brethren there were disposed to obey an edict of the Assembly enjoining loyalty to the national government, it would bring them into immediate and fatal collision with the powers under which their lot is cast. Moreover, many conscientiously believe that legislating upon political questions is no part of the functions of a court of Jesus Christ. The majority of the Assembly were evidently adverse to the introduction of the subject at all, as was shown by the vote laying on the table, by a majority of twenty, Dr. Spring's first motion—that for the appointment of a Committee on the subject. When it was afterwards found impossible to exclude the matter, many who voted against its introduction of course strenuously advocated a clear and decided declaration.

Although the final action carried the report of the minority of the Special Committee, and was regarded as a stronger paper than that of the majority of the Committee, in our opinion it is the least likely to make difficulty of the two. The declaration that by loyalty to the government the Assembly does not mean any particular Administration, will certainly relieve the consciences of some who otherwise would have objected. As to the effect of this action on the Southern section of the Church, it is impossible for us to form any reliable conjecture. When the resolutions were first adopted we regarded it as nearly a fixed fact that we should lose the South. Since the protests of Dr. Hodge and others, we have been inclined to the opinion that they might still adhere. But after all, time and the providence of God alone can resolve the question.

We wish our readers distinctly to understand that the discussion and differences of opinion were chiefly on the ground of expediency. As to loyalty to the government, the members, with few exceptions, were of one mind. There are other points in connection with the Assembly's doings to which we had purposed referring, but the crowded state of our columns forbids.

BOARD OF DOMESTIC MISSIONS.

THE annual meeting of this Board was held at the Mission Rooms, Philadelphia, on Tuesday last, 4th inst. The attendance was large, some forty being present, including members from New York, Princeton, Pittsburg, and various other points. The election of officers for the year resulted as follows:—*President*, John McDowell, D.D.; *Vice-President*, Henry Steele Clarke, D.D.; *Corresponding Secretary*, Thomas L. Janeway, D.D.; *Treasurer*, Samuel D. Powel. These appointments, no doubt, will be generally acceptable. We very cheerfully give them our approbation. Dr. Janeway is well known to the Church, and is adapted, by his excellent judgment and practical business talents, as well as by his social qualities, for the important post to which he has been chosen. His long residence in Philadelphia has given him a familiarity with the workings of the Boards, which will be of great advantage to him in enabling him at once to understand and enter efficiently on his work.

The Board also appointed the Rev. Dr. Happersett Superintendent of the Missions on the Pacific coast, and recommended a liberal and enlarged policy for that field. The Rev. Dr. Anderson, of San Francisco, was present, and ably set forth the claims of that section; and also stated that Dr. Happersett was the man they wanted there; that he had been there; that they knew him, loved him, and could trust him; that his tact for business was just what they required, and that his work would be no sinecure, but a most laborious and self-denying one. We are pleased to find that the Church is not to lose the benefit of Dr. Happersett's long experience, and that in his hands much may be done towards retrieving the injury our cause has suffered on that coast from previous neglect. We have long advocated a more liberal policy for that field, and rejoice that, though late, it is now to be carried into effect.

J. H JONES, D.D., AND THE FUND FOR DISABLED MINISTERS.

AT a recent meeting of the Presbytery of Philadelphia, the connection of the Rev. Dr. Jones with the Sixth Presbyterian church of Philadelphia was dissolved at his own request. It is his purpose, we understand, to give his time and labours hereafter mainly to the cause of Disabled Ministers in need, and the Needy Widows and Orphans of Deceased Ministers. Dr. Jones has been Chairman and Secretary of the Committee of the Trustees of the General Assembly for disbursing the money contributed for this object since 1854. In the meantime, the correspondence and general labours connected with this important service have been so much increased as to call for more time than can be properly taken from the labour of a pastor. From the year 1849 to the present the duty of making collections for this object has been before the Assembly annually. It has been several times enjoined, but hitherto not one congregation in twelve has complied, and as a consequence many ministers, widows, and orphans, have been the sufferers. The neglects of this cause, however, are only such as would have been in the cases of Education, Domestic and Foreign Missions, without some one being specially charged to bring them to the attention of the churches. To do this is the purpose of Dr. Jones, to whom it has been proposed for years by various prominent ministers and laymen of the Church, to take supervision of this interesting cause. It is believed that such a charge would constitute one of the most inviting and useful pastorates with which a minister could be invested.

We understand that Dr. Jones is to be supported by means independent of the contributions of the churches for their needy brethren, and without the machinery or the expense of a new organization. His object is simply to prosecute, on a more enlarged scale, the labours in which he has been engaged many years, as Chairman and Secretary of the Disbursing Committee of the Trustees of the Assembly. We need not say that we rejoice in this determination of Dr. Jones, and think that, useful as may have been his labours hitherto, he has now entered on a sphere which is not only much wider in its scope, but far more important.

The gratifying success, hitherto, of the voluntary and gratuitous labours of Dr. Jones in awakening interest in this truly benevolent scheme, affords the best guarantee of his efficiency when his whole time shall be devoted to it. He seems to have been trained by Providence for this especial purpose by the full enlistment of his sympathies in behalf of the peculiar sufferings of the clergy, incident to their laborious and self-denying profession. Some time since, as is well known, he published a work, unique in its kind, entitled, "Man, Moral and Physical," which has a special reference to those depressing diseases to which the clergy are peculiarly liable, and which arise chiefly from the mental labours and anxieties to which they are professionally exposed, and these reacting on the physical health. The book is a capital one, and fully evinces the deep sympathies of the author; it should be widely circulated. Now, in the same spirit, he devotes himself to an active exemplification of his interest in those who have sunk under the pressure of their ministerial work, and in their suffering families. Our long acquaintance with Dr. Jones induces us to welcome him cordially in this department of benevolence, and to urge upon our ministers and churches their zealous co-operation to make his work a complete success.

RESIGNATION of DR. J. LEIGHTON WILSON.

MANY of our readers have been apprised that, within the last few weeks, the Rev. J. Leighton Wilson, D. D., has resigned his post as one of the Secretaries of the Board of Foreign Missions. This, we are sure, will be deeply regretted. Dr. Wilson had occupied the post with unusual acceptance, and enjoyed the respect and confidence of both North and South. The motives inducing him to make this change may be learned from the subjoined letter, written by him to the editor of the *Southern Presbyterian*. We are gratified to see that Dr. Wilson advises the Southern churches still to contribute to the Board; and we are pleased to observe also that our Southern contemporary, in an editorial paragraph, calls attention to this point, favouring a continuance of the contributions.

MISSION HOUSE, 23 Centre Street,
NEW YORK, *May 8*, 1861.

My Dear Brother—I have just declined a re-election to the office of Secretary of the Board of Foreign Missions, and expect to return to the South at an early day to spend the remainder of my life, if God so will, in labours for the upbuilding of our Southern Zion. I was led to this step by no misunderstanding with the other officers, or with the Executive Committee, for with both my relations have been harmonious; but from the strong conviction that one entertaining Southern views and sympathies, as I do, could scarcely be expected to be acceptable to the majority of the supporters of the Board in the discharge of this very responsible office. At the same time that I have felt constrained to take this step, I would express the strong conviction that none of the Southern churches ought to withhold their contributions from the Board in the present trying crisis; the Board has special need of their aid at the present time; neither the Board nor the Executive Committee have done any thing to forfeit the confidence of their Southern friends; the Southern churches are under special obligations to sustain certain portions of this work; and the missionaries now in the field went forth on the common faith of the Church, and ought not, therefore, to be thrown upon any one section of it for their support.

In making these statements I do not wish to dictate to any portion of the Church, or forestall any action they may choose to take when the time and opportunity offer for them to do so, but simply to prevent any misapprehensions that might arise out of the course I have felt constrained to take.

Yours, truly and sincerely,
J. LEIGHTON WILSON.

BOARD OF PUBLICATION.—We noticed in our last issue, that this Board had been unjustly and ungenerously arraigned before the General Assembly, and we are happy now to state that after all that could be alleged and insinuated by a few men against its officers and operations, the real facts in the case were so ably and luminously presented in its defence, as to fully satisfy the Assembly that the assault was uncalled for, and that the Board had conducted their affairs with such eminent fidelity and success as to deserve commendation. The vote of approval was therefore emphatic; and all the propositions which seemed to cast suspicion on its management were thrown out of the house. Such is the force of truth; it may be brought under a temporary eclipse, but no ingenuity can prevent it from an ultimate assertion of its claims. Those who war against it only damage themselves. With the result in this case we feel persuaded that the Church, with very few exceptions, will heartily rejoice.

DANVILLE QUARTERLY REVIEW.—The second number of the *Danville Quarterly Review* is to appear on the 15th inst., and we understand will contain a second article from Dr. Breckinridge on the State of the Country.

Ecclesiastical Record.

The post office address of the Rev. D. X. Junkin, D.D., is changed from Annapolis, Maryland, to Newport, Rhode Island.

For the Presbyterian.

ORDINATIONS.

The Second Presbytery of Philadelphia met at Abington on the 15th ult. for the purpose of ordaining Mr. George G. Mingins to the work of the gospel ministry, and to instal him pastor of the new church in Huntingdon Valley, Montgomery county, Pennsylvania. The day was fine, and notwithstanding the busy season, the farmers attended in full force, and the ladies prepared an ample repast for the Presbytery and all strangers in attendance. The Rev. Mr. Murphy preached the sermon; Dr. Steel presided, proposed the constitutional questions, made the ordaining prayer, and, in the absence of Dr. McPhail, delivered a charge to the minister; the Rev. Mr. Belville then gave a most appropriate charge to the congregation, when the pastoral relation was declared to be duly constituted.

This infant church is a colony from Abington, and is located in a destitute part of the country. They have begun to build a house for God, and they need and ask the prayers and assistance of God's people in the good work in which they are engaged.

Foreign Missionary Ordinations.

At its last stated meeting on the 17th of April, the Presbytery of New Brunswick ordained as an Evangelist for the work of Foreign Missions, R. Hamill Nassau, M.D. Its sessions were held at Cranberry, New Jersey, in the church of the Rev. Thomas D. Hoover.

The services were commenced by the singing of a hymn appropriate to the occasion. The 1st chapter of the Epistle to the Romans was then read by the Rev. James L. Mackey, sitting as Corresponding member from the Presbytery of Corisco. By request of Presbytery, the Rev. Joseph E. Nassau, of the Presbytery of Genesee River, preached the sermon. Rev. C. W. Nassau, D.D. of Lawrenceville, father of the candidate, proposed the constitutional questions, and offered the ordaining prayer. After the laying on of hands, the Rev. J. M. Macdonald, D. D., of Princeton, standing on the platform below the pulpit, and taking his youthful ministerial brother affectionately by the hand, addressed to him the charge. It was an affecting charge, as the voice of the speaker, that faltered with emotion, and the tearful eyes of the large audience crowding the church, attested. Indeed, all the exercises were of an unusually interesting and impressive nature. The sermon of the Rev. J. E. Nassau, on John xii. 19, "Behold all the world has gone after Him," was listened to with marked attention, as with refined eloquence of word and thought he built up proof of the world's past and future coming to Christ. Turning finally to his brother, he touched every heart by a reference to those who had already gone to gather in heathen harvest fields, and to *this one*, who had offered himself in the spirit of the sentiment,

"Yet, if I might make some reserve,
And duty not did call,
My God would all my love deserve;
And I would give him all."

The prayer of the venerable father of the candidate, and the presence of his missionary colleague, also gave touching interest to the occasion.

Dr. Nassau is a graduate of the College of New Jersey of 1854; of Princeton Theological Seminary of 1859; and of the Medical Department of the University of Pennsylvania of 1861; and is now under appointment by our Foreign Mission Board, expecting to depart during the summer to the Corisco Mission, Western Africa.

For the Presbyterian.

MORNING and EVENING DEVOTION.

PSALM XCII. 1–3.

'Tis said of old, the Sun at early day
Woke music from a statue* with his ray,
And the sweet melody the senseless stone
Renewed when his departing ray at evening shone.

This wise instruction from the fable learn—
Thy mercies which at morn and eve return,
His beam sheds on thee—Father of lights above†—
And let thy living soul responsive tune His love.
J. M. K.

* The Memnon.
† Malachi iv. 2; James i. 17.

CASE OF MR. CHINIQUY.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

AURORA, Illinois, May 14, 1861.

Messrs. Editors—The Presbytery of Chicago held an adjourned meetiug in the North Church, of that city, commencing on Tuesday evening, 7th inst., at seven and a half o'clock, and closing on Saturday afternoon, about three o'clock.

The object of the meeting was mainly to issue the case of the Rev. Charles Chiniquy, against whom grave charges were reported upon the ground of common fame. The charges were read, and were, 1. Falsehood—with six specifications. 2. Obtaining money under false pretences—with two specifications, to all and each of which the accused plead, "not guilty." The Rev. Dr. W. A. Scott was appointed to conduct the prosecution, as the representative of Common Fame—the accused, Mr. Chiniquy, conducted his own defence.

Patiently and earnestly did the Presbytery devote its time to the tedious and wearisome examinations of witnesses, and the reading of documentary testimony in the case, very carefully scrutinizing every thing presented as testimony, and listening with exemplary attention to the summing up of the parties. The conclusion was reached, and the definitive vote given on Saturday afternoon. Upon the call of the roll, it was found that *no one count of either charge was sustained*. On two of the counts of the first charge, the vote for and against was a tie, with one or more "*non liquet*" votes. The Moderator declining to vote, of course the counts were lost, and thus no one count of either charge was sustained.

The whole case was a perplexing, difficult, and painful one. Yet, in the judgment of the writer, no conclusion other than that reached ought to have been announced. No other could be in accordance with the testimony. To me, and, I presume, to those who voted with me "not to sustain," the difficulty was that the proof did not reach the point of wilful, deliberate, intentional mendacity.

Giving Mr. Chiniquy the advantage of just and reasonable doubts, and the benefit of that favourable construction of his conduct which his foreign education, his foreign ecclesiastical training, and his recent introduction, either to the Presbyterian Church or to Protestant usages, may reasonably claim, I do not see how any other vote could have been given. I speak, however, for myself. I could not, with a good conscience, have voted "to sustain" upon the testimony before the Court. Others agreed with me, while others, in the exercise of their best judgment, differed with the majority. They had the right so to do, and they exercised it. Moreover, feeling that the conclusion reached by Presbytery was not satisfactory to them, they entered their protest, and gave notice of appeal and complaint to the next meeting of Synod. I deeply regret that the case was ever raised, much more that it should now be held in agitation before the Church and the world for months to come.

That Mr. Chiniquy has done nothing which he ought not; that in the progress of his work; in the depth and absorbing earnestness of his interest in it, he has never transcended the bounds of prudence and propriety; that he has never done things which merit reproof and censure I am very far from feeling, admitting, or asserting; but that the evidence in the case just adjudicated was of such character as to justify a condemnation, I do positively deny, so far as my own mind is concerned.

The interests involved in this case are immense, and stir not only the heart of the Presbyterian Church, but of the whole Protestant world. The cause which Mr. Chiniquy represents is not his own, but one against which Rome, infidelity, and worldly indifference are alike combined. Rome has declared Chiniquy to be a false-hearted, bad man. Infidelity and worldliness have reiterated the charge—his work, in measure, has been arrested; his time taken up in questions of self-defence and justification before the Church and the world. What will be the result? Should he be screened? Should any thing sinister, Jesuitical, wrong in him be covered up? God forbid. But if the Church must enter the lists against him, let her be sure of her proof. If she must strike, let the blow be decisive. The best work is sometimes entrusted to imperfect agents; these may often act unwisely, but not necessarily ignobly. Even appearances indicate something to be censured. A kind, Christian, candid examination may develope nothing but an imprudence resulting from some idiosyncracy, which needs only to be wisely pointed out in order to be corrected and avoided.

I am sometimes astonished that in such a work as Mr. Chiniquy has been led to inaugurate, he should have developed so few points upon which just and unqualified condemnation could be pronounced. Whatever he be, God has made him the instrument of a great and good work; and let him not be condemned without the clearest and most indubitable evidence. I think the Church owes this to herself, to the world, to truth. Let her not shield the guilty, but let her demand that he who would destroy her confidence in the integrity of an active, widely known, and influential servant, shall produce irrefragable proof of guilt. Yours, &c. A. H.

WAR ITEMS.

Baltimore, May 30.—The bridges at Patterson's Creek and North Branch, on the Baltimore and Ohio Railroad, east of Cumberland, were destroyed yesterday morning by the Virginia forces.

New York, May 30.—The schooner Urbana has arrived from Indianola, TEXAS, *via* Havana, with companies A and D Second United States Infantry, under Captain Jordan and Lieutenant Green. Also twelve women and twenty children.

The Virginians have fallen back from the Potomac at Williamsport to Falling Waters. General McClelland's Ohio troops have captured Grafton, at the junction of the Parkersburg and Wheeling branches of the Baltimore and Ohio Railroad.

The New York Second regiment has been entirely disbanded for refusing to enlist for three years.

A new military district has been formed, under the title of the Department of Kentucky. It includes the region within a radius of sixty miles from Louisville, and is placed under the command of Colonel Robert Anderson.

The Government troops are being more concentrated. The lines are being drawn closer and closer about the seceded States.

Alexandria, May 30.—The troops near Alexandria commenced last night throwing up entrenchments about a mile west of that city, to command the approaches from the Virginia boundary of the old district of Columbia. Between 200 and 300 barrels of flour were seized at the Arlington Mills, six miles from this city, to-day. The flour was intended for the use of the secession troops.

The secession batteries at Aquia Creek, Virginia, were on Friday and Saturday of last week severely bombarded by the United States steamers Pawnee, Anacostia, and Freeborn. In the second action the depot buildings were destroyed, and ten or twelve of the secession troops killed, without any loss on the Government side.

The western passenger train on the Baltimore and Ohio Railroad was fired upon about two o'clock this morning by the United States picket guard, about a mile beyond the Relay House. The train was several hours behind time, and it had been rumoured that the train was coming with secession troops; hence the guard fired. They came very near killing some of the passengers. Several balls passed through the cars.

About two hundred citizens of Southern Illinois left for the South a day or two since, for the purpose of joining the Confederate army.

Four steamers passed Vicksburg on the 23d ult. with Confederate troops for Forth Smith, Arkansas.

The *Paducah Herald*, the *Columbus Crescent*, and the *Hickman Herald*, secession papers in Western Kentucky, have suspended.

The *Cairo* (Illinois) *Camp Register* says: The following statement exhibits the number of soldiers who have entered the army hospital at this post since the 27th of April, and the diseases for which they were treated:

Diarrhœa,	103	Dysentery,	115
Bilious fever,	27	Gunshot wounds	3
Rheumatism,	7	Pleuro-pneumonia,	11
Pneumonia,	9	Intermittent Fever,	17
Fever and Ague,	19	Miscellaneous,	461
Total number treated,			772

The only death that has occurred was that of a citizen who was accidentally shot by a guard.

Washington, June 3.—By the end of this week the government expects to have 25,000 men here, 25,000 in Virginia near Alexandria, 20,000 at Grafton, 20,000 near Harper's Ferry, 15,000 at Fortress Monroe, and 10,000 around Baltimore, Annapolis, and the Relay. This is independent of the encampments at the West and elsewhere.

Of the seven new steam sloops-of-war two are to be built at the Philadelphia Navy Yard, to be named the Juniata and Tuscarora. The rest are to be built at Boston and Portsmouth.

General Lyon has appointed Colonel Blair to the command of the St. Louis arsenal, and Captain Cole to the command of the battery on Duncan's Island, where all boats are rigorously examined. On Saturday the Sixth Missouri regiment of volunteers was sworn in at St. Louis for the war.

Mrs. Taylor of Washington has received intelligence that her brother, the sheriff of the county of Fairfax, was one of the killed at the skirmish at the Fairfax Court House.

Cincinnati, June 3.—Two columns of troops from General McClelland's command, one commanded by Colonel Kelly, consisting of the First Virginia volunteers, and the other commanded by Colonel Crittenden, consisting of the Indiana volunteers, left Grafton early last night, and after marching the entire night through a drenching rain, surprised a camp of secessionists 2000 strong at Philippi, Virginia, routed them completely, killing fifteen and capturing a large amount of arms, horses, ammunition, provisions, and camp equipage. The surprise was complete, and at the last advices the United States troops were in hot pursuit. Probably many prisoners will be taken. Col. Kelly was dangerously wounded. Several of the United States troops were slightly wounded. Philippi, where this victory has just been achieved in Western Virginia, is the countyhouse town of Barbour county, on the east fork of the Monongahela river. It is the very heart of north-western Virginia, and the forced march thither from Grafton must have been a very severe trial for new soldiers on an exceedingly stormy night.

Baltimore, June 3.—Governor Hicks this morning demanded and received the muskets of the Baltimore City Guard, one hundred and fifty-nine, and had them conveyed to Fort McHenry. Several men about to start for Harper's Ferry were arrested this morning and taken to the fort.

Fifteen thousand troops have been raised in Philadelphia for the war.

The number of prizes taken in Hampton Roads since the enforcement of the blockade is about forty, and their aggregate value is estimated at about one million dollars. The schooner Haxall, captured by the Minnesota, had a cargo of manufactured tobacco, of a superior quality, valued at $100,000.

St. Louis, June 1.—The New Orleans *Picayune* of this morning states that the privateer Calhoun had arrived there, towing three whaling brigs, and two schooners, whalers, with oil.

The United States steamer Brooklyn has captured and sent to Key West the barque H. J. Spearing, from Rio de Janeiro, bound to New Orleans with a cargo valued at $120,000. The same steamer has ordered away two Bremen ships, and the steamer Miramon, and the United States steamer Powhatan has also captured a Charleston vessel bound to New Orleans with a full cargo of rice, &c.

The *Jacksonport* (Arkansas) *Herald* says a powder mill has commenced operations on White river, turning out 2000 pounds daily, and that another can be put in operation within a month capable of manufacturing 1000 pounds per diem.

The subscription in New York in aid of the Missouri volunteers already amounts to nearly $7000. Several single subscriptions are for $500 each.

Copway says his company of Indians have been accepted, the telegraph to the contrary notwithstanding.

We have seen a letter from one of the officers on board the frigate Wabash, which vessel sailed from this port last Thursday, and arrived off Fortress Monroe on Friday evening. The writer says, under date of June 2d, that the Wabash was ordered to proceed immediately to Charleston for blockade duty. By this time she has arrived, so that we now have at that point the Niagara, Minnesota, and Wabash, three of the best steamers in the United States Navy, besides a number of gunboats. The blockade, therefore, of Charleston harbour is complete.

The Secretary of the Treasury having had applications for the shipment of various articles South, such as drugs, medicines, cigars, &c., refuses. The Secretary of the Treasury, in closing one of these letters of refusal, says: "I am deeply sensible of the inconvenience and injury to which the insurrection in the Southern States exposes loyal citizens of the country, and desire to administer this department so as to mitigate rather than increase them. Any suggestion to that end will be received and respectfully considered, with a view to such modification of existing rules and regulations for the benefit of commerce as may not be inconsistent with the general security, and the restoration of the supremacy of the laws.'

Domestic News.

DEATH OF SENATOR DOUGLAS.—Senator Douglas died at nine o'clock on the morning of the 3d inst. at Chicago, Illinois, in the 47th year of his age. Those in attendance on him were Mrs. Douglas, Dr. Miller, I. Madison Cutts, Mrs. Cutts, and I. M. Cutts, Jr. of Washington, D. P. Rhoades of Cleaveland, Dr. McVickar, Spencer C. Benham and Dr. Hay of Chicago.

Washington, June 3.—This community is deeply affected by the news of Senator Douglas's death. The President and Cabinet Ministers, with whom Mr. Douglas had recently had frequent interviews, lament his loss most deeply. The Secretary of War has issued an admirable order, announcing the death of Mr. Douglas, paying a tribute to his eminent worth, and recommending that colonels of regiments have the order read to their men, and drape their standards in mourning.

Throughout the entire North and West the death of this distinguished Senator has produced the deepest sensation. It is the desire of Mrs. Douglas that his remains be interred at Cottage Grove, near Chicago, so that she may be enabled to reside in the immediate vicinity. No more appropriate place could be selected. There is already a monument there, erected by himself, of enduring honour, in the magnificent institution of learning built by his liberality.

AGRICULTURAL PROSPECTS IN EUROPE.—Agricultural prospects in Europe are not favourable. A London paper says:—"All agricultural reports, except those from the south of England, are most gloomy. The trees are loaded with blossoms, but the cold nights and the blighting north-easterly winds prevent the blossoms from setting." In France, too, there are the same complaints. The vine growers anticipate a bad vintage.

THE KENTUCKY TOBACCO FAIR.—The tobacco fair, held at Spratt's warehouse, Louisville, on the 29th ult., was a decided success. Two hundred and fifty-three hogsheads were opened for competition, which sold at prices exceeding the average of last year.

CROPS IN ARKANSAS.—The Little Rock *Gazette* says that from all portions of the State advices in relation to the coming crops are of the most promising character. The wheat crop is the greatest in breadth and the most superior in quality ever yet made in the State, and the fruit promises an abundant yield, while the oats and corn thus far look exceedingly well.

THIRTY-FOUR SHARKS AT ONE HAUL.—The *Hartford Times* says:—Captain John Francis, of the brig Scotland, which has just arrived from the West Indies, informs us that while lying in the harbour of Naguaba, Porto Rico, he caught a shark fourteen feet in length, by baiting him with a piece of beef and enticing him into the noose of a stout line. It was hoisted on board his vessel by block and tackle. After killing the monster, his crew cut it in pieces, and took from her thirty-three young sharks, all alive and kicking. Did the young run into the stomach of the old for protection?

FORGERIES.—We find the following in the *Pittsburg Despatch*:—On Monday last notice was conveyed to Washington of the disappearance of a stock dealer named John W. Smith, who resided in the northern part of this county. It was soon ascertained that he had obtained large loans on forged paper from our brokers, two of whom have suffered severely. Dr. F. J. Lemoyne holds of this paper $14,700; William Smith & Son $5000; the Franklin Bank $1000; the North-western Bank of Wheeling $3000, and their branch in Wellsburg $2000—making an aggregate of $24,700; every dollar of which he obtained on forged endorsements. This is the largest and most successful fraud ever perpetrated on this community. Smith is about forty years of age, smart, intelligent, and had gained for himself a good character for promptness and punctuality. He left for parts unknown on Saturday last.

POSTAL SERVICE WITH THE SOUTH.—As we have already said, postal facilities for the seceded States from this city are suspended, by order of the Government. With the exception of thirty-three counties in Western Virginia, the letters for which will be sent to Wheeling, mail communication with Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, and Texas, is now wholly suspended. Letters for offices in any of these States will sent to the dead letter office.

REVOLT.—A revolt broke out in the penitentiary at Jefferson city, St. Louis, Missouri, on Monday night, 27th ult., during which four prisoners escaped.

ELECTION IN MARYLAND.—Cecil county spoke in loud tone on the 29th ult. against secession. Andrew McFarlane, Union candidate for the House of Delegates, 400 votes; O. G. Kid, secession, 15 votes.

THE ALLEGED FRAUDS IN CONTRACTS.—Governor Curtin has ordered that payment on certain heavy contracts for supplies to the volunteers be suspended until the accounts can be investigated by the Commissioners—Messrs. Benjamin Haywood and Jacob Fry, Jr.—who are directed to examine all such contracts strictly.

Foreign News.

FROM EUROPE.

The steamships America, Hibernia, and Prince Albert bring advices to the 24th ult.

The America had 93 passengers, among which were Mr. Dallas, late Minister to England.

GREAT BRITAIN.

Cassius M. Clay, the American Minister to Russia, has written a letter to the London *Times* on the American struggle, in brief but decisive terms. He says that the revolted States can be subdued, but it is not proposed to subjugate them, but simply to put down their rebel citizens. England's true interest is to stand by the

RECENT PUBLICATIONS.

HISTORY OF LATIN CHRISTIANITY; Including that of the Popes to the Pontificate of Nicholas V. By Henry Hart Milman, D.D., Dean of St. Paul's. In eight volumes. *New York*, 1861, *Sheldon & Co.* 12mo, pp. 561.

This is the eighth and concluding volume of this deservedly commended work, in which its learned author has gone over a vast field of research, and selected and arranged the materials for a connected and very satisfactory history of Latin Christianity, thus making the student of ecclesiastical history greatly his debtor. The New York publishers have accomplished their part of the work in a manner which must prove satisfactory to the most fastidious. They succeeded, in despite of the state of the country, in bringing out a volume every month from the time of commencing the publication, and have now completed their task. The last volume embraces a very copious index, rendering reference perfectly easy. We renewedly call the attention of our readers to a book of such singular merit.

LE GRAND PEUPLE QUI SE RELEVE—LES ETATS UNIS EN 1861. Par Le Comte Agénor de Gasparin, Ancien Député. *Paris*, 1861, *Michel Levy Freres.* 8vo, pp. 415.

Count Agénor de Gasparin is a French Protestant, whose name is well known on this side of the Atlantic as a gentleman of influence and literary merit. His object is to express his views of the great events which are now agitating our country, and to extend to the Northern section his hearty sympathy in the existing struggle. He may mistake some points, but in general shows a very careful observation and intelligence of our country, and although he zealously and vigorously sustains the North, his book should be read by all, as embracing views which are, no doubt, those of a large class in France.

THE PRESBYTERIAN'S HAND-BOOK OF THE CHURCH. For the Use of Members, Deacons, Ruling Elders, and Ministers. By the Rev. Joel Parker, D.D., and the Rev. T. Ralston Smith. *New York*, 1861, *Harper & Brothers.* 18mo, pp. 250.

This little book is designed as a help to Presbyterians, and is generally well executed. It comprises a variety of topics, such as the duties of church-members, of parents, deacons, ruling elders, and ministers, with useful forms of service at funerals, marriages, sacraments, &c. As we have often said, we have no serious objections to forms when judiciously used, however we protest against them when ecclesiastically enforced.

THE PARTISAN LEADER. By Beverly Tucker of Virginia. Secretly published in Washington in 1836, but afterwards suppressed. *New York*, 1861, *Rudd & Carleton.* 12mo, pp. 195. Vol. I.

A curious little work, of a political complexion, written more than thirty years since, and setting forth some of the stirring scenes of the present time by anticipation, as if matters of history. We have seen only the first volume, and can judge of it only from what we have before us.

PAMPHLETS AND PERIODICALS.

Nature and the Bible have One Author. By John S. Williams.

Loyalty to Government. A Sermon by the Rev. J. P. Lundy.

The Necessities and Wisdom of 1861. By Samuel Nott.

Christian Moderation. The Word in Season to the Church and Country. By Noah H. Schenck.

A Plea for the Eldership. By the Rev. J. E. Rockwell, D.D.

Harper's New Monthly for June is as rich in material as usual

Littell's Living Age, Nos. 877, 878, have been received. Also Arthur's Home Magazine for June, Godey's Lady's Book, and Minutes of the Synod of Virginia.

We have received also the Atlantic Monthly for June, with well-written articles, poetical and prose.

From Leonard Scott & Co. of New York we have received their reprints of the following foreign journals:

North British.—Contents—1. Present Movement in the Church of England. 2. Alexis de Tocqueville. 3. The Poems and Plays of Robert Browning. 4. Bishop Hurd and His Contemporaries. 5. Railway Accidents. 6. Motley's United Netherlands. 7. Berkeley's Idealism. 8. Dr. John Brown's Horæ Subsecivæ. 9. The Educational Question in Scotland. 10. The Christian Architecture of Europe. 11. The American Secession

Blackwood's Magazine.—Contents—1. The Ministry and the Budget. 2. Mrs. Beauchamp's Vengeance. 3. Motley's History of the Netherlands. 4. The Euthanasia of the Ottoman Empire. 5. The Executor. 6. The Origin of Species—A New Song. 7. Life of the Right Hon. William Pitt. By Earl Stanhope.

THE MILLER AND THE CAMEL.

AN ARAB PARABLE.

The Arabs repeat a fable of a miller, who was one day awakened by having the nose of a camel thrust into the window of a room where he was sleeping. "It is very cold out here," said the camel, "I only want to get my nose in." The miller granted his request. After a while the camel asked that he might get his neck in, and then he gained permission to have his fore feet in the room, and so, little by little, crowded in his whole body.

The miller found his rude companion was now becoming exceedingly troublesome, for the room was not large enough for both. When he complained to the camel, he received for answer, "If you do not like it, you may leave; as for myself, I shall stay where I am." So is it with sin. It comes and knocks at the heart, and pleads only for a little indulgence, and so goes on increasing its demands, until it becomes master in the soul. What then shall the young do but guard against sin, beware of its very appearance, and above all, pray for the aid of the Holy Spirit, that by his grace they may be enabled to keep their heart with all diligence, and to guard against the entrance of any thing that may defile or ruin the soul.

Ancient Ruins in the United States.

Dim and mysterious is the early history of man on this continent. It is enveloped in darkness, never, it is presumed, to be penetrated by human research. And yet ruins of ancient cities are frequently discovered, that tell of a race that has long since passed away—probably exterminated by the ancestors of our present Indians, who are also fast departing from the human family—fairly dying out before the ever-advancing influence of the pale faces. But these monumental cities indicate great population, and prove the existence of mighty men of old. A new stimulus is likely to be given to American archæology by a discovery recently made, some ninety miles northeast of Fort Stanton, a long account of which has appeared in the *Fort Smith* (Arkansas) *Times*.

The place on which lie the massive relics of gorgeous temples and magnificents halls, slopes gradually eastward towards the river Pecos, and is very fertile, crossed by a gurgling stream of the purest water, that not only sustains a rich vegetation, but perhaps furnished with this necessary element the thousands who once inhabited this present wilderness. The city was probably built by a warlike race, as it is quadrangular, and arranged with skill, to afford the highest protection against an exterior foe, many of the buildings on the outer line being pierced with loop holes, as though calculated for the use of weapons. Several of the buildings are of vast size, and built of massive blocks of dark granite rock, which could have only been wrought to their present condition by a vast amount of labour.

There are the ruins of three noble edifices, each presenting a front of three hundred feet, made of ponderous blocks of stone, and the dilapidated walls are even now thirty-five feet high. There are no partitions in the area of the middle (supposed) temple, so that the room must have been vast; and there are also carvings in bas relief and fresco work. Appearances justify the conclusion that these silent ruins could once boast of halls as georgeously decorated by the artist's hands as those of Thebes and Palmyra. The buildings are all loop-holed in each side, much resembling those found in the old feudal castles of Europe designated for the use of archers. The blocks of which these edifices are composed are cemented together by a species of mortar of bituminous character, which has such tenacity that vast masses of wall have fallen down without the blocks being detached by the shock.

HASTE, TRAVELLER, HASTE!

Haste, traveller, haste! the night comes on,
And many a shining hour is gone;
The storm is gathering in the West,
And thou art far from home and rest;
Haste, traveller, haste!

O, far from home thy footsteps stray,
Christ is the life, and Christ the way.
And Christ the light. Yon setting sun
Sinks ere the moon has scarce begun;
Haste, traveller, haste!

The rising tempest sweeps the sky,
The rains descend, the winds are high,
The waters swell, and death and fear
Beset thy path, no refuge near;
Haste, traveller, haste!

O yes, a shelter you may gain,
A cover from the wind and rain—
A hiding-place, a rest, a home—
A refuge from the wrath to come;
Haste, traveller, haste!

Then linger not in all the plain;
Flee for thy life, the mountain gain;
Look not behind, make no delay;
O speed thee, speed thee on thy way;
Haste, traveller, haste!

Poor, lost, benighted soul, art thou
Willing to find salvation now?
There yet is hope, hear mercy's call—
Truth, life, light, way, in Christ is all;
Haste, traveller, haste!
—*Bonar.*

The Iron Duke and the Connaught Boys.

During the Peninsular war an Irish regiment from Connaught became notorious for the unscruplous manner in which they plundered the inhabitants of Portugal and Spain wherever the British army marched or encamped, but were also distinguished for their pluck. Wellington at last became so exasperated by their lawless conduct that he had the regiment paraded for the purpose of striking them with terror by having every tenth man shot. Before giving such a bloody order, however, he wished to state his reasons for it, and began to address the regiment thus:—"You are thieves, robbers, cut throats, vagabonds—every thing but *cowards*." This compliment to their courage, although at the expense of every other virtue, so pleased the regiment that they at once gave three cheers with such a burst of enthusiasm as quite overwhelmed the Iron Duke, and looking at them a moment in silence, he turned his horse and rode away without saying another word.

A few weeks afterwards, in a battle on which the fate of the campaign depended, it became necessary to dislodge a large body of French troops from a strong position on an eminence, and the perilous job was entrusted to the Connaught regiment. On receiving the order to charge, they rushed up the hill in the face of a terrible fire, sprang like tigers upon the foe, swept them across the high table land, and drove them down the declivity into the river Tagus. As they were hurling the heavy masses of of the French down the hill, the manœuvres of the army brought Wellington near, and catching sight of him, the regiment yelled as with one voice, "*What think ye of the Connaught boys now?*" The Duke replied by lifting his hat, and from that day he looked with grim leniency upon the foibles of a "Connaught boy."

THE ENGLISH LANGUAGE.

Mr. Marsh, in his recently published lectures on the English language, gives the proportion of Anglo-Saxon and foreign words, according to an abstract in the *New York Tribune*, as follows:

In the vocabulary of the English Bible, sixty per cent. are native. In that of Shakspeare, the proportion is very nearly the same, while in the poetical works of Milton it is less than thirty-three per cent. Even in those writers whose total vocabulary embraces the greatest number of foreign words, the Anglo-Saxon is still the largely predominant element. Thus, Chaucer, in the "Squier's Tale," has ninety-one per cent.; Spenser, in one book of the Faerie Queen, eighty-six per cent.; the Gospel of St. John, in three chapters, ninety-six per cent.; St. Matthew, in three chapters, ninety-three per cent.; and four chapters of the Epistle to the Romans, ninety per cent. The conclusion of the sixtieth chapter of Hume's History of England has seventy-three per cent. of Anglo-Saxon; the seventh chapter of Gibbon, seventy per cent.; the preface to Johnson's Dictionary, seventy-two per cent.; and two letters of Junius, seventy-six per cent. Coming down to a more recent period, we find the proportion of Anglo-Saxon words in Webster's second speech on Foot's resolution to be seventy-five per cent; in Washington Irving's Stout Gentleman, eighty-five per cent.; in Macaulay's Essay on Lord Bacon, seventy-five per cent.; in Channing's Essay on Milton, seventy-five per cent.; in the ninth chapter of Prescott's Philip II., seventy-seven per cent.; in Bancroft's description of the Battle of Bunker Hill, seventy-eight per cent.; in Bryant's Death of the Flowers, ninety-two per cent.; and in Longfellow's Miles Standish, eighty-seven per cent.

The same source supplies us with these notes on several real or supposed Americanisms:—The common colloquial phrase "to let it slide," for inelegantly applying which to the American Union the Governor of Massachusetts has been severely criticised, has the authority both of Chaucer and Shakspeare. Young Lord Walter, in the Clerk's Tale, was so devoted to hawking that "wel neigh all other cares let he slyde;" the disconsolate Dorigene in the Frankeleine's Tale was fain at last to "lete her sorwe slide;" and Sly, in the Taming of the Shrew, "lets the world slide." Many of the current colloquialisms in the country, which are supposed to be of American origin, are, in fact, of the good old British family. The Yankees, for instance, are sometimes laughed at for talking of a "sight" of people, but in the famous old romance, the prose Morte d'Arthur, the word is used in the same sense, and the highborn dame, Juliana Berners, lady prioress of the Nunnery of Sopwell, in the fifteenth century, describes a large company of friars as a "bomynable syght of monkes." Several striking illustrations are presented by Mr. Marsh of the comparatively recent introduction of words, which have already attained the position of established fixtures in the language. The word coincide, for example, and its derivative noun coincidence, can scarcely claim the character of old settlers, which we should be apt to ascribe to them. Neither of these words is found in Milton or Shakspeare. If used at all, it was by scientific writers. They belong to the language of mathematics, and were originally applied to points or lines. They afterward passed into common use, to denote identity of opinion or character, or other points of resemblance, in different individuals, as well as the occurrence of two events at the same time. Still they belonged to the language of books and science, rather than to the daily speech of common life. The explanation given of the increase of their popular use, we confess, would strike us as fanciful, proceeding from any less eminent authority than that of Mr. Marsh. When Jefferson and Adams both died on the same day, July 4, 1826, the semi-centennial jubilee of the Declaration of Independence, the event was noticed all over the world, but more especially in the United States, as an extraordinary coincidence. The death of President Monroe, a year or two after, also on the 4th of July, gave a new impulse to the circulation of the word coincidence, and in this country, at least, it at once acquired a general currency, which it has not yet lost. The introduction of the word outsider, according to the author, was equally accidental. At the Baltimore Convention of 1844, which nominated Mr. Polk for the Presidency, an excitement was produced by an alleged attempt to control the action of the Convention by persons who were not regular members. In the debate which arose on the subject, a prominent speaker protested against the interference of outsiders. This word, if not absolutely new, was new to most who read the proceedings of the Convention, and was then employed for the first time in a serious way. It was at once taken up by the public as a most convenient term, and it will, no doubt, hold its place in the popular vocabulary.

COMMERCIAL VALUE OF INSECTS.

Who thinks of it? And yet, in the economy of nature, of what immense importance they are in all seasons, every naturalist knows, while in commerce the amount derived from them is astounding. We have no figures to produce in regard to our own trade, for our statistics do not yet reach that state of perfection which will admit of it; but Great Britain pays annually $1,000,000 for the dried carcasses of that tiny insect known as the cochineal; while another, also peculiar to India, gum shellac, or rather its production, is scarcely less valuable. More than 1,500,000 human beings derive their sole support from the culture and manufacture of the fibres spun by the silk-worm, of which the annual circulating medium is said to be $200,000,000. In England alone, to say nothing of the other parts of Europe, $500,000 are spent every year in the purchase of foreign honey, while the value of that which is native is not mentioned; and all this is the work of the bee; but this makes no mention of 10,000 pounds of wax imported every year. Besides all this, there are the gall-nuts, used for dyeing and making ink; the cantharides, or Spanish fly, used in medicine. In fact, every insect is contributing in some way, directly or indirectly, in swelling the amount of our commercial profits. Even those which, in some cases, prove a plague and become destructive, have their place in the economy of nature, and prevent worse.

HOW VERY UGLY I AM.

Our entertaining friend, the missionary traveller, Dr. Livingstone, tells us that the tribe of the Makololos have somewhat the same ideas with ourselves what constitute comeliness. The women, in particular, often came and asked for the looking-glass; and he says the remarks which they made while he was engaged in reading and apparently not attending to them, were very amusing and ridiculous. On first seeing themselves in the glass they would say, "Is that me?" "What a big mouth I have!" "My ears are as big as pumpkin leaves!" "I have no chin at all!" "See how my head shoots up in the middle!" laughing heartily all the time at their own jokes.

One man came alone, to have a quiet gaze at his own features once, when he thought the Doctor was asleep. After twisting his mouth about in various directions, he said to himself, "People say I am ugly; and how very ugly I am!"

We must not forget, however, that this looking into the glass is rather a dangerous thing, especially if people are not quite so ugly as our black friend. It would probably do him no harm; but we think we know some young people who would be all the more agreeable, and the more hopeful characters too, if they did not so often look into the glass.

There is, however, one glass into which they cannot look too often—the word of the Lord (James i. 23–25). The more they look therein, the more clearly will they detect their defects and perceive their sinfulness; and this will tend to keep them humble, and to make them useful characters.

When you look at yourself in this glass, you will not see your face, but your *heart*. It matters very little whether you are homely or ugly, like this African; but is the *heart* clean by the blood of Jesus and the Spirit of the Lord? Do you know the reason why many young persons, as well as older ones, do not like to read and study God's word? Because it shows how ugly their hearts are.

Let us ask the Lord, who can change the hearts of all, to make us and the poor heathen clean and beautiful through the blood of our Saviour.—*Sirr's China.*

THE SOLDIER.

Three years ago, a pious sergeant in the British army was mortally wounded at the storming of Lucknow. His last words directed his Bible to be given to his mother. In it was found a scrap of paper containing these lines of Shakspeare, from "Henry V.:"

"Every subject's duty is the king's; but
Every subject's soul is his own. Therefore
Should every soldier in the wars do as
Every sick man in his bed, work every
Mote out of his conscience; and dying
So, death is to him advantage; or not dying,
The time was blessedly lost, wherein such
Preparation was gained."

It were well if each "soldier in the wars" of our own army should keep a similar remembrance of the duty of working every mote out of his conscience, and should use the only possible means to this end, the one revealed in Him whose blood cleanseth from all sin.

CHINESE ANIMAL LIFE.

Chinese horses are not very numerous, and are a poor and stunted breed, being very ill fed and kept. The Chinese are indebted to the Tartars for their supply of these animals when wanted for warlike purposes. Asses and mules are common. The latter are generally of a good size, and said to bring a higher price than horses, as being capable of more labour with less food. Of pachydermatous animals, the domestic pig of China is well known in England, and has been freely introduced into our farmyards. The larger and more ferocious descriptions of carnivorous quadrupeds are not common in a country so well peopled and cultivated. Bears are said to be found in the wooded parts west of Pekin. There is a fierce description of wild cat which is caught and fattened in cages for the table. The domestic dog of China is uniformly one variety, about the size of a moderate spaniel, of a pale yellow, and occasionally a black colour, and coarse bristly hair on the back; sharp, upright ears, and beaked head, not unlike a fox's, with a tail curled over the rump. The sheep are the large-tailed kind; and, as the people never use milk, cows are rare, and of a peculiarly small kind. Goats are every where. The buffalo used in ploughing is also very small, with a skin of a slate colour, and very thinly covered with hair. Dromedaries are used as beasts of burden. Of rodent animals, the common rat attains to an unusual size, and is eaten by the lowest orders of the natives. Hares and rabbits are scarce.

The ornithology of China is distinguished by some splendid varieties of gallinaceous birds, as the golden and silver pheasants. Partridges do not appear to be very plentiful. Domestic fowls abound; and sparrows, thrushes, larks, tits, finches, swallows, &c., are common. It is well stocked with wild fowl of all kinds. From the nature of this part of the country, there are immense flocks of wild geese, ducks, &c., constantly on the wing. Quails are numerous, and are trained to fight. Ringdoves are common; and there is a peculiar crow of the country, marked with white about the neck. Both large and small birds of prey are to be seen every where.

In consequence of the large population and traffic, venomous serpents, I believe, are scarcely met with. The lizard tribes abound, also scorpions, centipedes, and monstrous spiders, which are said to kill birds. The common fly is an awful pest. They beggar description; they darken a room or tent, and when you are eating, they dispute every morsel with you, and fly into your mouth, getting down your throat if they can. The eyes, ears, and nose are continually attacked by them. As to mosquitoes, I had enough of these gentry at Hong Kong; if they dwelt here along with the flies, the country would be absolutely unbearable. Butterflies are of a gigantic size and very brilliant colours. Almost every fish common to England is to be found here. But the golden carp and sturgeon are of the most distinguished kinds. The best edible sea fish is rock cod. Soles are very fine and plentiful. At the head of Chinese botany may be placed the tea-plant. It is extensively cultivated a few miles west of Pekin, but the great tea districts lie further south.—*Letter from a Medical Officer.*

THE ROMAN SENTINEL.

When Pompeii was destroyed, there were many buried in the ruins of it, who were afterward found in different situations. There were some found in deep vaults, as if they had gone thither for security. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city-gate, with his hand still grasping his war-weapon, where he had been placed by his captain; and there where the heavens threatened him, there where the earth shook beneath him, there where the lava-stream rolled, he stood at his post, and there, after a thousand years had passed away, he was found. So let Christians learn to stand to their duty, willing to stand at the post on which their Captain has placed them, and they will find that grace will support and sustain them.

ECHOES.

Who does not remember, with a sort of half regret, the wonder and delight of his first acquaintance with that mysterious imp, the never visible Echo? A perfect harlequin of the air, the merriest and the saddest mocker in the world, he laughed back your laugh, shouted back your shout, and cried back your cry.

There are common-place echoes, just as there are (a few) common-place people in the world, and there are eccentric echoes, curious, remarkable, grand and beautiful echoes. In the vicinity of Paris there exists an echo which not only repeats the same words six times in rapid succession, but has the trick of changing the letter *s* to *v*, which has given rise to a very pleasant joke. Call out *Satan!* The echo instantly replies *Vat'en!* (Get thee hence!)

A saucy echo haunts the Rhine cliffs at Oberwesel. Ask him who is the burgomaster of Oberwesel, and you get for answer, *Esel!* Esel is the German for ass, and the burgomaster is highly sensible of the implied insult.

Mountain echoes are often very grand. One of the very grandest exists on the Kœnings-see, a picturesque lake in the Bavarian Highlands, a spot where the naked cliff rises on one side to the height of five thousand feet, while the other side is clothed with forests. The report of a pocket pistol fired here, is first returned, faint and low, from the wooded side, and dies away. In a second more it is heard gathering along the cliffs on the other side, like a gradual roll of thunder, increasing in volume until it breaks over your head in a deafening crash louder than the broadside of a ship of-the-line.

Echoes love to haunt caverns and grottoes. There is a large cavern in Finland, in which the cries of an animal thrown into it increase in volume and multiply to such a fearful extent that men of the strongest nerves have turned pale to hear them. The peasantry believe the cavern to be one of the principal gateways to a place not mentionable to "ears polite." Other grottoes are the residence of good and happy echoes, that live in harmony with the spirit of nature. One of these is the celebrated cave of Fingal. The vast proportions and beautiful details of the cavern charm the eye, while the ear is enraptured by strains of enchanted music, which continually fill the air. The crystal sounds of numberless waterfalls, the breathing of the winds, mingling with the cadence of the multitudinous waves striking against the sonorous columns of basalt, make a strange and ravishing harmony.

A little nonsense is now and then relished by echoes as well as by the wisest men. A few years ago the following incident occurred in Baltimore, during the session of a religious convention. An English clergyman—a little, red haired, waspish man—got on his legs for the purpose of delivering a great speech. Echo came to the rescue of the American friends, and the following amusing colloquy ensued:

Clergyman.—"Mr. Chairman."
Echo.—"Mr. Chairman."
Clergyman.—"I have the floor, sir."
Echo—"I have the floor, sir."
Clergyman.—"Do you mean to insult me?"
Echo.—"Do you mean to insult me?"

By this time the whole audience was in a roar, and the enraged little Englishman flopped down into his seat, muttering anathemas against the ill manners of American conventions.—*Century.*

SMALL THINGS.

The simplest flowers with honeyed sweets are stor'd,
The smallest thing may happiness afford;
A kindly word may give a mind repose;
Which harshly spoken might have led to blows;
The smallest crust may save a human life,
The smallest act may lead to human strife;
The slightest touch may cause the body pain,
The smallest spark may fire a field of grain,
The simplest act may tell the truly brave,
The smallest skill may serve a life to save;
The smallest drop the thirsty may relieve.
The slightest look may cause the heart to grieve;
The slightest sound may cause the mind alarm,
The smallest thing may do the greatest harm:
Naught is so small but it may good contain,
Afford us pleasure or award us pain.
—*Edmund Hill.*

A BEAUTIFUL CUSTOM.

In heathen countries religious rites are more inwrought into daily life than is common in Christian lands. And it is a matter of regret that Roman Catholic nations are more devout in appearance than Protestant nations. We are too often content with an inward piety, without taking pains to exhibit its natural workings in the whole routine of social customs. Dr. Prentiss is reported to have made the following statement of a custom in Catholic Switzerland:—He was once travelling on foot among the mountains of Tyrolean Switzerland, in company with an old German teacher, who was a good Christian man. Occasionally they would meet a peasant, when an interchange of words would take place, and Dr. Prentiss, observing that these words were the same in each instance, had the curiosity to ask for a translation of them. Rendered into English, they were:

Salutation—"Blessed be Jesus Christ."
Answer—"For ever and for ever. Amen."

What a glorious world this would be if this language, coming from the heart, and indicating belief in the Messiah's mission, and conformity of conduct to his example, should be the friendly salutation of the whole human family!

HOW TO KEEP FURS.

A few days more, and furs will be superfluous, and then comes the task of putting them away, so that moths shall not invade them. It is stated that the best way to insure immunity from destruction, is to pack them in a box lined with brown holland, first sprinkling them liberally with black pepper. This is better even than camphor, for dealers in furs are often victimized by entomological pests, though their goods be saturated by this powerful odour. Before packing away furs, they should be well beaten, to dislodge any larvæ that, despite the most scrupulous care, may be deposited in them. The superiority of pepper to camphor as a preservative to furs, consists in the fact that while larvæ will incubate among camphor, there is something in the aroma of pepper which destroys them in embryo.

SAVING FOR OLD AGE.

No one denies that it is wise to make a provision for old age, but we are not all agreed as to the kind of provision it is best to lay in. Certainly, we shall want a little money, for a destitute old man is indeed a sorry sight, and suggests to every one the suspicion that his life has been foolishly, if not wickedly spent. Yes, save money, by all means. But an old man needs just that particular kind of strength which young men are most apt to waste. Many a foolish young fellow will throw away on a holiday a certain amount of nervous energy, which he will never feel the want of until he is seventy; and then, how much he will want it! It is curious, but true, that a bottle of champagne at twenty may intensify the rheumatism of three-score. It is a fact, that overtasking the eyes at fourteen may necessitate the aid of spectacles at forty, instead of eighty. We advise our young readers to saving of health for their old age, for the maxim holds good with regard to health as to money—waste not, want not. It is the greatest mistake to suppose that any violation of the laws of health can escape its penalty.

Nature forgives no sin, no error. She lets off the offender for fifty years, sometimes, but she catches him at last; and inflicts the punishment just when, just where, just how he feels it most. Save up for old age, but save more than money; save health, save honour, save knowledge, save the recollection of good deeds and innocent pleasures, save pure thoughts, save friends, save love. Save rich stores of that kind of wealth which time cannot diminish, nor death take away.

GROWING OLD.

It seems but a summer since we looked forward with eager hopes to the coming years. And now we are looking sadly back. Not the dream has passed, but that it has been of no more worth than those around us. As the glowing hopes and ambition of early years pass; as friend after friend departs, and the stronger ties which hold us here are broken, our life seems but a bubble, glancing for a moment in light, then broken, and not a ripple left on the stream. Forty years once seemed a long and weary pilgrimage to tread. It now seems but a step. And yet along the way are shrines where a thousand hopes have wasted into ashes; footprints sacred under their drifting dust; green mounds whose grass is fresh with the watering of tears; shadows even, which we would forget. We will garner the sunshine of those years, and with chastened step and hopes push on toward the evening, whose signal light will soon be seen swinging where the waters are still and the storms never beat.—*T. W. Brown.*

Farm and Garden.

THE VIRTUE OF BORAX.—The washer-women of Holland and Belgium, so proverbially clean, and who get up their linen so beautifully white, use refined borax as washing powder, instead of soda, in the proportion of one large handful of borax powder to about ten gallons of boiling water; they save in soap nearly half. All the large washing establishments adopt the same mode. For laces, cambrics, &c. an extra quantity of the powder is used, and for crinolines (requiring to be made stiff) a strong solution is necessary. Borax being a neutral salt, does not in the slightest degree injure the texture of the linen; its effect is to soften the hardest water, and therefore it should be kept on every toilet table. To the taste it is rather sweet, is used for cleaning the hair, is an excellent dentrifice, and in hot countries is used in combination with tartaric acid and bicarbonate of soda as a cooling beverage. Good tea cannot be made with hard water; all water may be made soft by adding a teaspoonful of borax powder to an ordinary sized kettle of water, in which it should boil. The saving in the quantity of tea used will be at least one-fifth.—*Ex. paper.*

HOW TO MAKE SAUSAGES.—Here is a recipe for sausage making, sent us by one of the best housekeepers in Ohio:—"The following recipe for making sausages we have used for several years, and it gives entire satisfaction to our numerous friends. Farmers' wives, try it. To forty pounds of meat, add one pound of salt, three ounces of pepper, half a pint of pulverized sage. Warm without water. For preserving, put them in muslin bags, six inches wide, and nine long, immersed in hot lard and wrung dry. In this way they will keep six months.—*Ohio Farmer.*

TO KEEP BUTTER SWEET.—Dr. Edson Smith contributes to the *American Agriculturist* the following directions for preserving butter in good condition for any length of time. In May or June, when butter is plenty, work it thoroughly two or three times, and add to the last working nearly one grain of saltpetre and a teaspoonful of pulverized loaf sugar to each pound of butter. Pack it tightly in stone jars to within two inches of the top, and fill the remaining space with strong brine. Cover the jars tightly, and bury them in the cellar bottom, where the butter will be kept unhurt for a long time.

BENZINE FOR PLANTS.—The London *Gardeners' Chronicle* gives the following advice respecting the destruction of insects on plants:—"As our houses and gardens are always more or less infested with vermin, it is satisfactory to know that benzine, an article become sufficiently well known as a detergent, is no less efficacious as an agent in insecticide. One or two drops are sufficient to asphyxiate the most redoubtable insect pest, be it beetle, cockchafer, spider, slug, caterpillar, or other creeping thing. Even rats and mice will speedily decamp from any place sprinkled with a few drops of the potent benzine. A singular fact connected with this application of benzine is, that the bodies of insects killed by it become so rigid that their wings, legs, &c., will break rather than bend, if touched. Next day, however, when the benzine has evaporated suppleness is restored."

HUBBARD SQUASH.—We deem this the best variety of squash. Until this variety had been thoroughly tested, the Boston Marrow was our favourite. The Hubbard squash is of an acorn shape; the rind is of a dark green colour, and very hard, almost impenetrable to a knife; the flesh is of a deep yellow. When properly baked, this squash forms the nearest substitute for the sweet potato. In keeping qualities it is not surpassed; e. g., the majority of our last year's crop are on the 4th of February, in good order on the cellar floor. Many of them are not in the least specked, while Marrow squashes in the same cellar are completely rotted. The flavour at this date is of the first quality, and the squash cooks dry. This variety of squash can be easily raised, but should not be planted with corn. Let all who are not already supplied, procure seed and plant in the spring for family use.

MEAL FROM POPPED CORN.—At a late meeting of the Farmers' Club of the American Institute, Solon Robinson presented a pudding made from a meal produced from popped corn. He stated that one pint of corn increased in bulk, by popping, to seventeen pints, and would produce eight pints of meal. The result is said to be superior to farina or any other known meal, as a vehicle for the usual condiments used in the making of puddings. We shall make the necessary experiments and report the result.—*Working Farmer.*

EFFECTS OF CHLOROFORM ON BEES.—The other afternoon, says an exchange paper, Mr. Annan, wishing to have some honey taken from a hive without killing the bees, and having before heard of chloroform being used, felt anxious to try the experiment.. He first closed the doorway, and then covered the hive with a cloth, to shut out the light as much as possible, after which he commenced to blow chloroform into the hive. When it was discovered that the bees had fallen to sleep, they were easily removed to another hive without harm to any one, and next morning were all awake and in a lively state, humming around their hives, no doubt wondering what had happened. This being a successful and useful experiment in keeping the bees alive, we think it right to make it known for the benefit of others.

SQUASH PIES.—The blue-apple pie squash is used for pies without stewing, just as green apples are used, by cutting up in slices.

TOMATO CATSUP.—To a gallon of ripe tomatoes, put four tablespoonfuls of salt, four of ground black pepper, three tablespoonfuls of ground mustard, half a tablespoonful of allspice, half a spoonful of cloves, three red peppers, ground fine; simmer the whole slowly, with a pint of vinegar, three or four hours, then strain through a sieve, bottle and cork tight. The catsup should be made in a tin or porcelain utensil, and the later in the season it is made, the less liable it will be to spoil.

NOVEL STRAWBERRY PROTECTOR.—An exchange mentions an ingenious method by which a gentleman saved his strawberries from the daily attacks of an army of robins. He killed a worthless cat, skinned and stuffed her, and having fitted in glaring glass eyes, he mounted her in the centre of his strawberry patch. Although the robins continued to congregate upon the fence and trees near by, and scolded incessantly, none of them ventured upon the patch again. Perhaps the same *scare-robin* would save the cherries. It is worth a trial, particularly where cats abound, as they do on some premises at night.

SALT FOR CABBAGES.—Edward Carpenter, a correspondent of the Pennsylvania *Farmer and Gardener*, last year tested the value of salt on cabbages, and with satisfactory results. After planting out his cabbages, he watered them some two or three times a week with salt water, containing about 15 grains of salt to the pint. The cabbages grew beautifully, and headed up very finely; while those which had no salt water given them produced loose, open heads, which were unfit for any other purpose than boiling. Rain water was given at the same time, and in the same quantities, as the salt water. He does not know how strong a solution of salt the cabbages would bear without injury, but is fully satisfied that a solution no stronger than that he used is decidedly beneficial.

RELIEVING CHOKED CATTLE.—A Portland correspondent of the *New England Farmer* gives the following easy and simple remedy. If any of our readers have occasion to try it, will they please write us the result:—"The instant a creature becomes choked, no matter what with, the throat becomes dry, and the longer the substance remains, the dryer the throat. The following is a sure remedy. Take some oil, no matter what kind, and hold the creature's head up and turn down about one gill of oil, and then let go of the head, and the creature will heave it out in two seconds. I have tried it for years, and never knew it to fail.

Children's Column.

THE GOOD SHEPHERD.

["Weil ich Jesus' Schäflein bin," a Household Hymn among the German children. One day at Berlin, little Peter K—— was frisking about the room, and I asked him what made him so happy, when he began to sing—"Weil ich Jesus' Schäflein bin, freue ich mich immer hin," &c.]—*The Translator.*

One of Jesus' lambs am I;
Near his side to keep I try;
Near my Shepherd, loving, tender,
Careful Guide and strong Defender—
Whose protection I can claim,
And who calls me by my name.

Often in the cooling shade
I am gladly by him staid;
Then in pastures green he leads me,
Out of his own hand he feeds me;
For my thirst still water gives;
He who drinks for ever lives.

Should I not then happy be,
Since He takes such care of me?
And when these bright days are ended,
By good angels then attended,
In his arms he'll take me home,
Never forth again to roam.
—*Methodist.*

THE QUARRELSOME CHILDREN.

Willie and Susan Morris lived in a little cottage on the banks of a small river. They had several brothers and sisters; but I shall not say much about them, as it is of Willie and Susan that I have to speak. They both went to a Sunday-school, and were very good while there; but I am sorry to say they were not so when they came home. They were in different classes. Willie's teacher, Mr. Owen, was very kind, and the boys all loved him very much; and perhaps Willie would have attended better to what he said, if it had not been for Susan, who, though a year older, instead of trying to lead him right, set him a very bad example. She was very quarrelsome, and fond of having her own way. They would even quarrel about such a small thing as whether it was one mile or two to the nearest town, though neither of them knew; and if they had asked their father, he would have told them at once, and so saved them from committing the great sin of quarrelling.

All my readers must know how wrong it is to quarrel—especially for brothers and sisters; for the Bible tells us to live together in love. One day, however, such a terrible thing happened through this sad sin, that I think it quite cured them. It was in winter, and they had been to slide on a pond near the river; on their way back, Susan asked Willie whether the tree on the other side was a beech or an ash. Willie said he thought it was an ash.

"An ash! what nonsense, Willie! do you think I can't see? Of course, it is a beech," said Susan.

"What did you ask me for, if you knew so well?" said Willie, sharply. "I know it is an ash."

"You know nothing of the kind, Willie. Mother says you're so positive, and always say you know, when you only think."

"And mother says you're very wilful, Susan, and set us a very bad example; and that's worse."

"I say it's not an ash," said Susan; and, giving Willie a violent push, he fell down the steep bank into the river.

Susan screamed when she saw him disappear under the water; and she began to think she should never see him again. Her screams brought Mr. Owen, who was walking that way; and at that moment Willie appeared again above the water, at some distance down the stream. Mr. Owen ran towards him, managed to get him out, and carried him to the house, whilst Susan ran behind, thinking she had killed him. When they got to the cottage, Willie was put to bed, and Susan was sent to take care of the little children. The hour that passed before she saw her mother again seemed to her the longest she had ever spent. She sat with the baby on her knee, in too great an agony almost to think.

"O, if I have killed him, if I have killed him, what shall I do?" thought she.

At last her mother came out, and told her that he was alive and sensible now. "But how did it happen, Susan?" said she.

"O, mother, I did it!" said Susan. And she then told the whole story.

When she had finished, her mother said:—"Dear child, this will be a lesson to you for ever; thank God that you did not kill your brother; but take care that your sad habit of quarrelling does not lead you to something worse. I hope that you will now ask God to forgive you, and to give you his Holy Spirit, to make you loving and kind."

Susan took her mother's advice; her brother got well; and I am happy to say that from that time she never quarrelled again.

A GOOD EXAMPLE.

A visitor once went to a Sabbath-school, where he saw a boy and a girl on one seat, who were brother and sister. In a moment of thoughtless passion the little boy struck his sister. The little girl was provoked, and raised her hand to return the blow. Her face showed that rage was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye. "Stop, my dear," said she, "you had much better kiss your brother than to strike him." The look and the word reached her heart. Her hand dropped. She threw her arms round his neck and kissed him. The boy was moved. He could have stood against a blow, but he could not withstand a sister's kiss. He compared the provocation he had given her with the return she had made, and the tears rolled down his cheeks. This affected the sister, and with her little handkerchief she wiped away his tears. But the sight of her kindness only made him cry the faster—he was completely subdued. Her teacher then told the children always to return a kiss for a blow, and they would never get any more blows.

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